

**A** spiritu

R. 1

all purgation sent vnto  
al them that laboure of  
Luthers Errour, as touching  
the bodely pzelens of Chryste  
our sauour in the Sacra-  
ment, and to al them that  
hane espyed the libertie

of the gospel as tou-  
ching thys fleshe,  
yet seke not  
the lyber-

F. 16. 28

tie to  
make free the; spy-  
rite from thys a-  
fore sayde  
errour:

Ihon. x. viii.

**E**very one that is of truth  
heareth my voyce.

Cum Privilegio ad imprimendum  
Solum



155:95

to  
kn  
th  
I  
retu  
tre,  
and  
and  
towa  
full  
cent



# To the right

worshypfull and godlye

knpyht, Syr Thomas wat,

thee ductoꝝ hereof wylshet

helth & encrease of grace

to perfectiō in chryst

oure Loꝝde.

Amen.



For as moch as the  
accostumable vse  
of this our realme  
after the long ab-  
sens of our scēdes  
returned into theyꝝ natyue co-  
tre, we semed than with gyftes  
and pꝛesentes the only sygnes  
and tokens of theyꝝ affectyon  
towardses them, right worshy-  
pfull knpyhte, & vnable to be a-  
scend, yet of lyke affectyō wyl,  
and

2719  
and hart, as frendes are, haue  
addressed thys pooze and rude  
present to welcome you wyth  
all, whiche coueteth not fame  
or estimacion that commonly  
tellethe the myndes of men, but  
that thing only, whō I knowe  
you to be to your power, a de  
fender & maynteyner namelpe  
the glozy of god & truth of his  
most sacred wordes the earnest  
of our saluaciō. Partly therfo  
re moued by affection & dutye  
for your benyuolēs towardes  
me, and cheslye for the hartye  
zeale you beare vnto the most  
sacred gospel of Chyſte Iesus  
I am so bold to dedicate thys  
rude and vnlernd, yet symple  
and true lucubration.  
Whom I hartelye desyre you  
to accept at my pooze handes  
not lobyng vnto the gyft, but  
vnto

unto the mynde of thee getter,  
not forgetting the getynges of  
eternall kyng of Percha  
who refused not a draughte of  
colde water at the handes of a  
poore labourer, consydeyrng  
his hart & not the basenes of  
ypst. Thus doyng ye shal have  
no any despye hereafter, to by-  
pse you wythe soche lyke, my-  
poore exercyses. Thus y lord  
god of myght and everlasting  
power encrease you wyth  
hys grace and augment  
your knowledge in  
hys glorpous  
Gospell.

A M C A.

**The boke to**  
the Christian reader wissethe  
helth grace & vnderstandinge  
in the Lorde Iesus.



**L**ike as the chyld doth soze  
lament  
And greuouſſye take hys  
mothers lake  
Euē so am I not wel cōtēt  
Myne authoꝝ hādes thus to foꝛlake

And as the chyld cānot wythstand  
Hys parentes wyl, but must obeye  
So lyeth it not within my hande  
My authour wyl, to agayn saye

But the pꝛouerbe in very dede  
Thys dout bytessy doth so discusse  
Nedes thal I must wyth haste & spede  
The matter in no case can refuse  
Myne

**S**yns, the ther is no reimey  
But forth to troge and hast to make  
To slacke the tyme it were but folys  
In thys & I haue vndertake.

**H**elpe haue I none me to vpholde  
In thys greuous perplexitie  
But god whych biddeth me be bolde  
Hys truth to speake & veritie

**W**hich is of force I know ryght wel  
He to mayntayn in every case  
Agaynst þe clergie & bpschoppes cruell  
That thus gods worde styl do deface

**W**hose tyzanny & fylthy pryde  
Whose doutfull table Epicuriall  
Whose welthines and myters wyde  
Whose golde ringes most cynedicall

**H**ath gods own word i loch disoayn  
And there at doth so swell and create  
That it to colour they cannot refrayn



It casteth nought therein to sweate

They? supposal & groose cōfecture  
Not ruled by the testament  
They place in stede of þ scripture  
Agaynst the Lordes spiritual entent.

Whych thing amōgest the multitude  
As a Scorpion moost cruel & fel (rude  
Hath stong they? hartes both blynd &  
And drawē they? sayth frō the gospel

So that they now in places clatter  
Autozitie hath taught vs so  
As for the gospel it maketh no matter  
Be it wel, o; be it woo

Thus recheles in destreinte of mynd  
They pferre mens blynd fantasie  
Contrary to the nature & kynd  
Of godes worde and verytte

Wherfoze as one þ doth lament

Thys

This soze diseale and malady  
By brothers conscience to haue rend  
And felled it wyth myserp

(neg  
I haue prepared thow gods good  
ent. For this unkynd perturbacyn  
To the mynd a gentyl releasse  
nde Called a spirituall purgacyn

nde  
Whose nature is to muddy  
pel And cleane eschoure the conscience  
Of them whom luthers heresy  
fter Hath infecte wyth the bodyly presens

fter  
Of chrystes body in the sacrament  
Under forme of bread styl to remayne  
Cleane contrary to the hole content  
nd Of gods holy spirit & word certayne

re  
Wherin they maye as in a glasse  
They; errour tye and take awape  
blatig they; hartes i libertie & grace  
Of oure hygh god the assured stape

ys  
Of

**O**f all mankynd that saythfully  
Upon hym cal wyth feare & trebling  
He is theyr lord & guyde truly  
That wil the lead in this good lerning

**S**o that errour & fantasye  
And gredy lucre apt to reache  
Shal not seduce the so fondly  
Agaynst þe truth, this vnt ruth to teche

**W**herfoze good reader I þe requyre  
In perusyng me be pacient  
Syns that the prophete is my desyre  
And goddes glowe is my hole intent

**W**ho hath me framed verely  
For this purpose an instrumēt  
Only to publyshe his gloze  
And the truth of hys holy Testamēt.

**A**nd not to please the carnal eye  
Or satisfie the vnkynnd lust  
Of our potēt & mighty clergie

**W**hych

Whych at nothyng but ashes & dust.

That so stoutlye in euerye place  
Defend they? wicked tradicyn  
Dishonourge the sperite of grace  
To they? moost Hamfull confusion

Except they do forsakethy? synne  
And repēt of they? wyckednes  
Then? ware to thē wyl neuer wynnē  
Any pte of the lordes ryghtuousnes

Whych is our forte & sauing helth  
Our strong towre & tresorpe  
On whō depēdeth al our welth  
Exempting vs from myserye

Under whose holy protectyon  
We kely to walke is a solas  
Which leadeth to the blysful māston  
Of endles ioye & lasting grace

Thozow chzist our lord & sauntour  
Our

**O**ur sacrifice and satisfaction  
**O**f Israel the only redeemer  
**I**n whō the faythful haue saluacion

**T**o whom be prayse glozy & honou  
**J**udgemēt domintion continually  
**W**hych reyneth wth þ father of equa  
**F**rō age to age perpetually power

**I M C R**



cton  
nou  
p  
qua  
mer

# Grace mercy

and peace of conscience  
vnto all them from god the  
father, thozow our lord Iesus  
Christ, which saythfull ye  
wythout colour obeys  
the truth in setting  
foz the goddes  
gloze. Amen.

**B**rother, fo: as moch  
as our heauēly fa-  
ther by the mouthe  
of his true seruānt  
Paule, hath cōmā-  
nded al his adoptiue heyres plā-  
ced in hym by p̄p̄ctous death &  
crosse of our sauitour christ, to  
exerceise theyr tonge (whō God  
hath created to magnysie his  
name) in Gods holy & most sa-  
cred word, willig vs p̄ no other  
word

word shuld procede out of our  
mouth, but that which shal  
fye whan neade is to geue  
ce to thee hearers, & geue  
the holy sperite of god by  
we ar sealed in þe daye of red  
tion: Our disobedience can  
be hydde from the ryght  
iudge, which wayeth þe thou  
tes, & sercheth þe reynes of ma  
hart, yf we which couet this  
lowshyp & societie of the ete  
nall testamēt of god, go abo  
not onely to burden weak  
ges wyth errours & ampnab  
but also to geue þe holy sp  
of god thow our hayn d  
mes o: Imaginaciōs, belev  
creatures befoze þe creatoꝝ, w  
tesoze good brethzen dyligēt  
marke you my wordes and m  
myne, but the wordes of the  
yung god, whych are not sen  
to you at thys tyme for rebu

of o buke oꝛ oꝛaſſon (God I take  
hal o wptnes) but foꝛ loue, & you  
ue g hulde not be pettakers wythe  
ue n he I porrites whose poꝛcyō is  
py w ed bp in the lake of hel, bur  
red ing with fyr and bypynstone,  
cā n ut foꝛ this cause they are sent  
tuon into you assuredlye, & lyke as  
hou ou whyche entende to leue in  
of m goddes feare haue sought a re  
hts t empe foꝛ the imperfectyon of  
e et fleshe, & frayle nature of god  
ab o es word, yf ye haue learned to  
ke l attayne it accordyng to his wyl  
nab outhout synne: euen so to helpe  
spit our weake iudgementes, and  
n dꝛ one vnperſight ſperit (as tou  
leui ſing the ſacramēt of the bleſ  
oꝛ, w d body & blood of Chriſt our  
t gēt ſolour, you may repayꝛe vnto  
nd n is word of him ſeking & pray  
the ge with the prophete, that he  
t ſem eſtablyſhe your iudgemen  
ebul tes

apoc. xlii

to the  
word of  
gode word

*in the same letter*

*in the same letter*

*in the same letter*

*psalm. b*

in hys truth & make you  
thes saue fro wycked me,  
they ouerthrowe the not.  
whan ye sought a pfectio  
ease your sycke fleshe, & to  
chardge you of a carefull  
de & paynful pocke, that a  
papistical had layed vpo  
necke, you counselled not  
chylde of the world were  
nener so famous, no not m  
ten Luther, who to be not  
elles, of the self, but vanti  
lyes the prophete beareth  
witnesse saying. Man is  
the waughtes lyghter than  
nitie it selfe. And in ano  
place. All me at lyars, but  
counselled him who you k  
could not lye, because it is  
the it selfe, & condempneth ly  
saying, I wyl destroy all  
I speake lies, & therefore

ye your selfe sure that þe libertie which  
I had now possessed, was good, be-  
cause not. For he graunted it that could  
her selfe not be reproued: Howe moche  
more, & to you ought ye, for the disceate  
full that troubleth your soule, na-  
that any false iudgemēt & erreure  
vpon you is the best part of you,  
I do not know whō your bodi must both  
were to be and serue not to sticke to  
not mē, & blood, which by vngod-  
ly not to be at robbed of true iud-  
gement in the misterye of god-  
deth of truth, but as þe spirit being  
is vnto the best parte of youre bodye,  
that thā who being lyghtened, your bo-  
dy may cā perseuer in darkenes: E-  
but yet so goo ye vnto him, which  
you know moost chiefeſte & myghty in  
it is operaciō able to make þe blind  
thā to see, the deſſe to heare, the dō  
all thinge to speke, & to heale the wound  
for you that erreur hath mapmed

to

B. i.

you



719  
you shal, nameli goddes word  
for hit al thinges were created,  
& wout it nothing was created  
no not luther, whom al though  
gods sperit ruled to speke some  
thinges right, yet whā he began  
to loue hym self & set forth hys  
owne dreames not ruled by the  
sperit of god, he erred as some  
other of hys torefathers hath  
done, soþ this sower leuē being  
but litle in quāttie, yet in qua  
littē popson sharpe, hath as the  
scripture saith, sowēd his hol  
lompe of dowe. But good bre  
thren spūs ye stand fre, as tou  
ching þe fleshe, & that by goddes  
word, be ye not bound in þe spe  
rite to the iudgemēt of mē, call  
rather to your remembꝛaunce  
þe as the potter exceedeth þe pot  
the woꝝkema the woꝝke, & the  
creator

*Amāny wyrd  
in hit oꝝd  
concoꝝp*

creator the creature: Euen so  
the wysdo of god our creator &  
not only ours but luthers also  
exceedeth our wysdo & luthers  
too. Whose folyshnes is moze  
wyser than the wysdom of me.  
Wherefoze as wil dom wold let  
vs repayze vnto him whych is  
hole wyse, hoole good, & truth  
it self, that he may by his word  
open your eyes, that you may  
knowe your disceate & be hea-  
led by the Gospell, whych as  
paul sayth is the power of god  
vnto saluacyon to all the that  
beleue it. And who so denyeth  
it, he is already condempned for  
therfoze are we called the son-  
nes of god because we haue be-  
lieued in Christe Iesus, whom  
god the father hath by his ho-  
ly sperite sealed as wytnesse  
thate the prophete to preache  
vnto

*Int. 93*

*1. Corin. 1.*

*Johan. 11*

*Gal. 3. 26*

*Gal. 3. 26*

*1. Cor. 1.*

*W. is vnto*

37.  
this gospel namely deliuered  
vnto the captiue & healinge of  
the sycke mens woundes, on  
that al they which beleue the  
moost sacred word denyng  
godlines shuld be made a rig-  
tuous plantinge whereto go  
shuld reioyse. For god hath cal-  
led vs by his mooste gloriou  
gospell not to allowe the In-  
ginacion of fleshe eyther to a-  
quyet our consciēce accoꝝding  
to theyꝝ opiniō, polluting our  
faith whom hath chosen to  
his spouse with y adulterym  
dregges of carnall wysdō wh  
we knowe leadeth vnto deat  
For Paule saith to be carnal  
mynded is death: but to be  
spirituallie mynded is lyfe: for  
carnall wisdom sauoureth not  
of god which is a spirit & wo  
shipped in sperte & truth, an  
therfoze it is vnable to iudge

Rom, viii

the word whych is sperite &  
lyfe to them that sticke therun  
to with fayth vnfaynedly, and  
therfore let it not defyle oure  
inactuarte & faythfull sperite  
vnto whō god wyl declare the  
se mysteryes that are aboue þ  
gyfte of fleshe, for as a louing  
husband possessing a faythful  
wyfe, whose property is to be  
silent, doubteth not to commu  
nicate hys secretes vnto her,  
because his loue shuld appere  
Euen so our messias hath not  
feared to communicate the miste  
ries of his truth vnto a lowlye  
sperit & synple hart, whom he  
hath maryed vnto him self, by  
the spuely fayth whych we ha  
ue in the merites bloud & wou  
ndes of the anointed sauour to  
whom witnessyng þ prophet Ose  
saith in the person of god I  
B. iiii wyl

719  
wyl marrie the to me in fayth  
and thou shalt knowe, & I  
be the lord. Wouthoute fayth  
therfore as it is vnpossyble  
please god, as Paule wyrtet  
so is it vnpossible wout it,  
enter, to enter & depth of god  
truth. And therfore sayth & p  
phet. The wrath of & lord can  
vpon Israel, because they be  
ued not in God, noz trusted  
hys sauing helth. Agayn wo  
to & dissolute harte, & beleue  
not god, noz trusted i his sau  
helth, & therfore, shalt thou n  
be defēded of hym: But vnto  
apostels whych in faythe we  
moued to him, he sayd with  
own mouth. It is geuen vnto  
you to know & secretes, mister  
es of the gospel. Why? becau  
pe haue not takē & wysdō of m  
to be your scholemaster, but  
a sym



in faynt simple hart, forsaking syn, ha-  
ue takē the sperite of god to be  
your guyde. As for an example  
what scholemaster had Natha-  
niel whā at frst syght he said  
ut it, Rabbi, tu es ille filius dei, tu es ille **Johan, p**  
of god Rex Israel, that is to say. Good  
thou art that sonne of  
god, thou art that kyng of Is-  
rael. What moued Peter to cō-  
fesse Christ to be the sonne of  
lyving god, cōtrary to the opi-  
nion of fleshe & bloud, sondrye  
wayes prophesyinge of hym.  
Doubteles men taughte them  
not this doctryne, but the spe-  
rite of God, whyche spake in  
them, and to this Christe hym-  
self beareth wptnes sayinge.  
Blessed arte thou Symon Pe-  
ter. **Quia caro et sanguis non** **math. 16. 17**  
**reuelauit tibi, sed pater meus qui**  
**est**  
**B. iiii**

meus qui est in celis. For fleshe  
bloude hath not reueiled vnto  
the: but my father whiche is in  
heauē. Contrary wyse what the  
structour had the high prestes  
and Pharisees whan they cal  
led hym Carpeters sonne Syn  
maritan & Beelzabub, saying  
in thee name of Beelzabub he  
dyd cast forth deuyls. Doubt  
les fleshe and blood, which po  
sele not (as Paule saythe) the  
Kyngdom of God. Quia carna  
libus ad est zelus & contentio & p  
ambulare secundum hominem. of  
1. Cor. xv. Because fleshynges are full of  
1. Cor. iii. contetion & stryfe, to walke af  
ter mans doctryne. Therfore  
say I that god hath not called  
vs by his holy Euangelion to  
determine our fapth vpon the  
dreames of men, for fapth is a  
perfecte gyfte, & al gyftes that  
are

1. Cor. xv.  
1. Cor. iii.  
contetion & stryfe  
fapth

the perfect & good done, come  
vnto god whych is perfyghte,  
is in and therfore they are not to be  
that testablyshed vpon me, which ar  
rested without the grace of our hea-  
y caluently father al vnperfect and  
Synne, but rather vpo goddes  
pyng truthe. For what a blyndenes  
ub h were it (good bzyethen) to per-  
doubt swade our conscyens to know  
h po the mysteryes of gods truthe,  
) the thinking that we possesse a ve-  
arna- rritie infallible: whā we so opē-  
tio- & ly sticke vnto the iudgemēt  
nem, of carnall men, blaspheme the  
ful of truthe, what greater blasphe-  
e at- mpe', I pray you can there be  
rfoz more, thā whā p opynions of  
alled me which be for p most part v  
on to the sperite of god more lyes &  
n the cables, shall out of the bosome  
is and his creatures, shutt out the  
that path of our moost hye god, in  
are  
whose

*and the*

whose lippes Dauid sayth, the  
re was neuer foundgile, & seap  
le bp they; eares lest thei shul  
heare the comfoztable embass  
ge of peace whō Paule calle  
in the epystel vnto Tim. p. 20  
table Doctryne, sayng. Euang  
lium gloria dei, quod creditum  
mihi sana doctrina est. The Ca  
gelions of thee glozie of God  
whych is deliuered vnto me  
is an holesome doctryne. And  
also vnto the Thessalonians b  
wryteth, Verbum accepistis a n  
bis, non vt verbum hominē, sed  
cut est Vere verbum dei. (that is  
to say) Ye haue receaued of  
the word, not as y word of me  
but as it is in dede, the word of  
god. Agayn vnto Tithe he wry  
teth thus, encozaginge hym to  
his endeuor. Verbū sanū, irrepre  
hensibil

h, thenſible loquere, quod non blaſ-  
phemetur omnia, that is to ſay, **Titim. 2.**  
Thou ſpeake the holeſome & fauleſſe  
worde which wyl not blaſ-  
pheme at al. Now brethren de-  
rely beloued, yf ye obey vnto  
truthe, Euen as Ezechiel was  
moued of god, not withſtāding  
the ſtubbernes of the Iſraeli-  
tes, to preach & teach this his  
worde, & ſharply to reprove the  
of they; from wardnes, in þ they  
ſawe hys wonderfull worke, &  
yet beleued not, neyther tour-  
ned from they; wyckednes, to  
declare hys vnmeſurable mer-  
cy that he wolde all to knowe  
and noo man to peryiſhe thro-  
ughe erroure, ſaythe. Verba  
mea loqueris ad eos, ſi forte au-  
diant & quieſcant, quoniam irri-  
tatores ſunt, (**That is to ſaye**). **Ezeche. 2.**

**Thou**



79  
Ezech. ii, Thou shalt speake my wordes  
vnto the, that yf it wyl be, they  
may geue eare, for they are me  
that prouoke me Euen so mo  
ued by the spirit, I wyl yf god  
be pleased, set hys word before  
your eyes, & thereby you may  
perceave the mercye & grace o  
ur heavenly father, that he is  
not wylling to se you peryshe  
thorowe thys your abhomin  
ble error, euen the word that  
is of power able to saue your  
soule. Cast away therfore the  
mystes and cloudie phantasies  
of carnal iudgemente, as thou  
ching this word (for god hath  
sayde, my thoughtes are not  
your thoughtes, nether your  
at myne,) And desyre hartely  
with me that the holyon of Is  
raell may open your gates, that  
the kynge of gloze may enter  
ther a

Againe olde  
first of the  
e pride

ther at to discusse by hys holpe  
the spirite the truth of thys youre  
doubte, that your weake cōscy  
ens may no longer wauer and  
be compelled to hange vp o im  
perfectiō. But that you maye  
not only haue vnderstanding  
in thys, but to seke hys glorie  
whych hath to al them that be-  
leue the gospel reueled lyfe, &  
immortalitie. the power of Sa  
tan, hell & death, beyng baun-  
quished, yf you shal se for hys  
truth sake both confute youre  
errour, & breake in sonder the  
basketiō, whose walles ar buist  
with vntēpered claye, and ther  
fore as a tottering wall muste  
come to nought: Frayte not  
your hartes wyth disdayn, wil  
lingly thozowe mallice procu-  
ring your own destrucitiō, but  
as the word louigly exhorte  
you

11. Tim. 4.

Good phylis  
for your  
dysolp

**Eccle, v.**

**Psou, xxx**

**Johan, 19**

**Jerem, 23**

you, be meke and lowlye to he  
re thee worde of God, that you  
maye vnderstande, and byng  
forth a wyse and true answer  
For every worde of God is pr  
re (as the wyseman saythe, and  
a shyld of defence to them tha  
put theyr truste in hit. For all  
re thy selfe that he cannot be o  
God, whych pferreteth the du  
tye dregges of mens bypnes  
before goddes word, for as J  
han sayth, every one that is o  
God, heareth the truth, and e  
uerpe one that heareth truth  
heareth god, For my shepe he  
re my voyce, and I knowe th  
and they folow me, nether sh  
any of them peryshe, nor no  
man shall take them out of m  
hande. Jerem the prophet, b  
cause he wolde not haue vs so  
duced by anye sonde Imag  
nacion, forbiddeth not only t

heare those prophetes, that p<sup>r</sup>o-  
phesye they<sup>r</sup> owne deames, but  
also sayth in the voyce of oure  
heauenlye father, Take hede, Jerem, 7  
that ye herken not to counsels  
which deuour to disceaue you,  
and to do you no good. Nowe  
if you wyl trye your selues to  
be as ye wold be reported, aby-  
de in the word, and then shal ye  
be partakers of <sup>h</sup> promes that  
god hath made by hys worde,  
that is, ye shal know the truth  
and it shal make you fre, for he  
that is of God, heareth his word.

*Jerem, 7*  
*Jerem, 7*

*Johan, 8,*

**T**he disciple the fyrst  
day of swete bread  
came vnto Chyſte  
sayinge, where wylle  
that wee prepare  
the easter or passouer labe  
ate, for it was accustomed a  
gest <sup>h</sup> Israelites; that the <sup>h</sup>  
fyrst

*Exod, 12,*

37.  
fyrst moneth &. xliii. day of the  
same at nyght the household of  
thee Israelites shulde thoro  
oute all theyr colles & bozden  
eate no leuened bread, but  
leuened vntyl seven dayes  
re clerely expired: And furth  
that in the daye of swete bread  
a labe necessarily shuld be  
led, whom they eate, the nyg  
befoze theyr deliuerance of  
of bondage, which being a p  
petual sygne & token of the  
deliuerance was continually  
observed among the whych  
berye dede was a shadowe a  
fygure of gods mercy & fau  
re toowardes hys creature  
whā we were yet his enemy  
that lyke as they whych we  
sealed wpth the blood of the  
be were preserved from dan  
gerous plagess & overwhelm

luke, xxii.  
Exod, xii



of the fyrst borne of Egypt, & were  
old couerd wyth the merciful wy-  
ndes of god, and set thei? fleshe,  
whiche was setued in most vyle ser-  
uitude, or cruel bo?dage, vnder  
the vnbeleuing kyng Pharaon,  
in freedom, wherof to assure the  
people gaue the land of Canaan for  
thei? habitacio? vnto thei?, therout  
expelling the enemies of his peo-  
ple, that frely wythout checke,  
thei? myght possesse the promy-  
sed land, that floweth wyth mil-  
les of hony: Euē so that al soules  
which were in the yron cheynes  
of dānation bondaged to deth,  
perpetual darkenes thoro? we  
doams transgression, shuld by  
the meanes of thys annoynted  
labour, appoynted of god the  
father before the foundacio? of  
the worlde was layed, be made  
fre fro dampnacion which vn-

C. i. sayne

side  
for  
scripture

Isay, liii.

Johan, i.

fayned lye trusted in hym . f  
thys was the symple lambe ,  
whom Isay the Prophet spe  
keth, sayinge, that he shuld m  
stryue for hys fleshe. Yea, th  
very same, that the Euangel  
hath appoynted all burden  
consciēces to go vnto, for a  
chardge, sayinge. Ecce agnus  
Christus qui tollit peccata mun  
That is to save . Beholde  
lābe of god. Christ that take  
awaye the synnes of the worl  
Wherfoze that thou mayest  
thee scripture be assured that  
passouer lambe eaten at the  
liueraunce of theyr bodyes,  
a tempoꝝall bondage preache  
the death, and passyon of ch  
our lambe, that made hym se  
obedient to the moost reproo  
full death of the crosse, by w  
se st

types as the Prophet saith  
we were healed, and also the e-  
ternall deliuerance of oure  
soules from death, marke well  
what is wytten in the scriptu-  
re. Agni statuuntur in testimoniū  
veritatis & federis promiss. that is **Gene. xxi.**  
to saye. Lambes are appoynted  
to be a wytnes of the truth, & the  
couenaunt promysed. And ther-  
fore Iohan sayth. Agnus occisus  
ab origine mundi habet librum fe-  
deris, in quo scripta sunt nomina **Apos. xiii.**  
sanctorum, That is to say. The  
lambe that was kyled frō the  
begynnyng of the world: hath  
the booke of couenaunt, wherein  
each of the names of the sayn-  
tes. Nowe to make his dis-  
ciples to be moze apte to recey-  
ue this mysterie, & to open the  
eyes

eyes to perceauie the peace offer-  
inge promysed by the prophe-  
tes, and now come to do the will  
of hys father that sente hym, a-  
lābe to be flayne, to appease hys  
wraoth, conceived thow Adam  
fal. That, as Adam couered al  
fleshe by his disobedience with  
damnacion, euē so the obedie[n]ce  
that was in christ, shulde couer  
it with saluacion: He sayd vnto  
thē, go ye into the cittyte to  
certayn man whom ye shal me-  
te, and say you vnto hym. Magi

**Math, 24** *ster vicit, tempus meum prope est  
apud te facio pasca cum discipuli  
meis, that is to say. The Day  
ster sayth, my tyme is at hande  
I wyl kepe myne easter at thys  
ne house with my disciples. I  
who shuld saye, the tyme is come  
me that the heauenly wil of my  
father shulde be fulfilled,*

my passion wrought for the comfort and consolation of Adam, & his posteritie, whos frowardnes, in that he disobeyed his will, plucked his indignation and wrathful vengeance upon his head. But now beholde the acceptable tyme that god my father thow loue, logeth for an attonement, & as a louing father glad to receyue the shepe, that were losse for synne, hath not spared me, his onli begotten sonne to throwe me from his imperiall trone, into the bottome of the earth, that whosoever be leueth in me shuld haue lyfe euerlastyng, I am he, promysed by the prophetes to make this agreement of whom Esay speaketh. Ecce virgo concipiet & pariet filium & vocabitur nomen eiusmanuel, that is to say. Behold a vyrgin



37.9  
Math. 1.

a byrgyn that conceyue & byr-  
ge forth a sonne, and hys na-  
me shalbe called Emanuel. And  
as mathew sayth. Qui saluum fa-  
ciet populum suum Israel, that is  
to saye. Whych shal make false  
hys people Israel. I am the sa-  
crifice, yea, the onely sacrifice  
that must in my blood washe a-  
way mānes iniquitie and dyegne,  
ges of corruptiō, and none bumo-  
I alone. For where the prestred  
leuite hath passed by the wound  
ded man, vnable to helpe him I  
am come to bynde by hys woundes,  
yea to make hi boole, I am  
the mediatōr appoynted betwō  
ne god and mā, euen the mā I  
sus christ, for this purpose choy-  
sen of God my father to heale  
the sycke that uede a phelys-  
on, and preache deliuerance  
to the

1 Tim. 2

syn: the captiue, wpythout me ther  
 na: no mediator, fo: I am come  
 And into the world fo: no other pur  
 m fause, but to saue synners. I am  
 at is: that spirituall rocke sente into *1. Corin, 3*  
 falschys wylernes, of whom your  
 he fathers haue dronke, & so must  
 fycou o: els ye peryshe fo: thys  
 he a: I am that pure and ltuely by- *Johan, 15*  
 regne, whos leaues neuer wyther  
 burne: fal away: whoso is not pla-  
 est sted in me, my father wil plucke  
 outhim by the rootes. I am the *Johan, 21*  
 bread sent downe from heauen  
 who so is replenshed wpyth me  
 shal neuer tast of death, I am: *Johan, 3*  
 etwo: an open entre to my father,  
 I into whom no mā cometh but  
 chy me. fo: he that clymmeth o:  
 ealder the walles is as the scriptu  
 ssy: saythe, a thefe o: a robber, I  
 vmyse do geue lyfe vntomyse  
 the: I am the God of Abraham,  
 Isaac

math, xlii

For my 10 min  
miserable  
work of the

Eccl, 43

Abraham Isaac and Jacob, ette  
they? sauegarde & mercy seate  
I am he, whych putteth a way  
your iniquities euen for myn  
owne sake, and beyng the lord  
your creator, for loue wyl reme  
bre them nomore, for I am thy  
Lord, and wythout me there is  
no sauour, the pathe truly happy  
ue I troden to god my father  
that you seynge my foote step  
pes shulde at noo tyme erre. y  
Thus good brethren, whan he  
had by preachyng of his death  
and merites, instilled into hys  
disciples hartes, vnderstāding  
that they might perceauē the  
saluatiō, and not theys alon  
but also of the hole worlde, be  
cause he had euen from the be  
gynning chose the witnesses of  
hys afflictions, that after the  
thyng was fynished which the  
perfo

then personallie behelde wyth more  
attempte & stable faith, they might  
approache this desyre syght & vn-  
pymesurable comforte of al fleche  
among the gentyles and vnbe-  
lemyng nactons: He dyd not on-  
ly wyth expresse wordes decla-  
re his goinge into Ierusalem,  
happes euell intreature amonge ste-  
thethe byghe p̄eltes, Pharisties &  
et̄p̄et̄uel blood suckers, and synal-  
e. y his death, that they hearing  
n these wordes myght with more  
eathilligens attende to marke the  
hyp̄p̄ertens therof: but also whā  
oynge passouer lambe shuld be ea-  
theyen, whyche as I befoze sayde,  
onwas the token of theȳ delyue-  
, beaunce out of Egypt, and of p̄  
e beedom of theȳ fleche, by p̄ whi-  
s ope delyueraunce theȳ soules  
ther̄e not exempted from the ty-  
theȳ nos gulfte of hell, synne, &  
erle  
death,



death, neyther þe fathers wyth  
pacyfied de we vnto the for tras  
gression, but continually han  
ged, moost terryble ouer the  
heades, so that they yet were  
subiectes yf death, and dāpnat  
tion: he therfoze to preache vnto  
to them a perfect delyueraunce  
of freedom of both body and soue  
le, to be nomoze vnder the ban  
ners of deathe, but of lyfe and  
saluacion, at this hys last sup  
per, when the toke of this boode  
ly delyueraunce shuld be eaten  
which was but the sygnificat  
of thys lambe, that was not  
p̄sent amonge them, by whose  
death al mākynd shuld be lob  
sed from vtter darkenes, & to  
quēcheable fyre, to satisfie the  
mysterie, & to make it euident  
he toke bread & after he had  
uē thanks to God hys father  
he brake it, saying. Take, each  
the

math. 26.

Luk. 22.



that is my body which shall be  
broken for you, lyke wyse he to-  
ke the cup, sayinge, this is my  
blood of the new testamēt, whi-  
ch shall be shed for many in the  
remission of theyr synnes, for yf  
the arme of god and his mygh-  
ty power was so hyghly este-  
med in the deliuerance of theyr  
humane bodies, from a mortal  
disease, that it vouchsafed him  
to suffer death for us, with this sym-  
bol or token, for a memoriall of  
his grace towardes the, being  
that they shoulde not take out of the cheynes  
nor darkenes, than whan soeuer  
whole deuyl assayled them cap-  
tyuynge theyr wyttes with sen-  
sualitie, to make the forget the  
benefite that the wytnes of his be-  
liefe shoulde alwayes accuse  
the of ingratitude, & moue the  
to thankes, how moch more ought  
the, each signe or sacramente of the  
death to be hyghly re-

regarded amonges vs Chri  
ans, whych preacheth vnto  
a thyng farre better thā a bo  
ly deliuerance, from a bod  
tyrāunt, namely the deliuer  
ce from eternal dampnacion  
the kyngdom of darkenes,  
whansoever the ramping ly  
Sathan seketh to deuour  
soules, by p̄ enticarg vnto  
and desperacion, we by this  
ly sacramēt ar put in remēb  
ce that our sautour Chyrist  
the promysed sede of the wo  
whych shuld breake the ser  
tes head, whych moued our  
ther to bannishe vs from  
syght, and hath in hys deat  
bloudshedding, slayne the le  
than that had power ouer  
Wherfore as the lambe wa  
sygne appointed to cōtinue  
the euerlastinge sautour, e  
Chyriste

Christe Iambe came, to preache the de  
liveraunce of theyr body fro the  
synefull seruttude, of the E-  
gyptians: Euen so this bread &  
wine is the sacrament, appoin-  
ted by christ to preache his most  
precious death, our redemptiō  
I hope he come to iudge the quicke  
and dead. And therfore good  
brethren after the immolacton  
of Christe Iesus, our passouer  
Iambe the Israelites sygne ceas-  
ed, because the innocēt lambe  
very dede, appoynted of god  
before the creation of the world  
to be slayne) was come, whome  
he signified and hath to assure  
us of his death, and commyng  
agayne, lest vnto vs bread and  
wine, as a sygne and token to  
signifie vs weakelpnges in  
death, that he hath died for our  
sins to pacifye the wrath of  
hys

Roma, iii

math. iii,  
marke. ii

hys father, and is rysen for  
iustification, thee yron band  
of death, brast in sonder, and  
wyth triumphant victorie,  
the power of god, hath pen  
etred the cloudes to geue salua  
on. So that the ryghteousne  
(as Paule saythe) that pleas  
god was the redemptiō that  
in christe Iesus, thozough w  
the terrible vengeaunce of god  
is passed ouer vs, and wee se  
led into redēptyon, and that  
Shuld not doubt, but that  
by hym is wonne to be our fre  
de, marke wel thys his own  
stimonny. Hic est filius meus dile  
tus in quo mihi bene cōplacui,  
sum audite, that is to lay: This  
is my beloued sonne, in whom  
I am well pleased, heare hym  
As the lambe therfoze was a  
poynte

appointed by Moyses they: lea-  
ser chosen of god, a meinoxtall  
sygne of goddes goodnes, in  
that he made them fre men, as  
touchynge they: bodyes from  
pharaos pocke the nyght befo-  
re, it came to passe: Euē so this  
bread and wyne was assigned,  
a perpetual sygne by our Moyses,  
chosen of god by hys p̄ci-  
ous bloude to leade vs from e-  
uerlasting death, and dampna-  
cion as a sygne of goddes mer-  
cy towards vs, in that he hath  
sent hys only begottē sonne Je-  
sus, in the shape of synfull fles-  
he beyng wout syn, to cōdemp-  
ne syn in the fleshe, & to cōquere  
death for they: sake, & of a pure  
loue trusted in hē, euē & nyghte  
before hys deth, now by this sig-  
ne bread & wyne, christ to instru-  
ct hys Apostles whom he had  
chosen



37.  
chosen to support steadfastlie a  
monge the Jewes, the deliue  
raunce of our soules fro death  
exhibited playnely befoze the  
eyes, that, that followed, nam  
ly hys passion, and the cōfozt  
of the same, saying. Take eate  
this is my bodye whych shal be  
geuen for you, do this in reme  
braunce of me. That is to say  
euen as ye se this bread broke  
for the cōfozt of your outward  
mā, and thys wyne dronke for  
the cōsolatiō of the same, betw  
so necessary, & wythout it your  
outward mā perissheth, for ho  
ger, and hauing it, the body  
defended from staruing. Euen  
so I, myne own self personall  
whom ye se, fele & know, beyn  
the mynyster of thys whych  
do receaue, euen as surely as  
behold the brykng hereof and  
know

kyng hereof, and know that ye  
haue receyued hit, so surely shal  
be crucified, rēt, and broke for  
your synnes, and in hit shal be  
serue fre rempyson of al your  
iniquities by whose merytes,  
thy vntygthuous soule is ma-  
de rightuous, for euer, yf thou  
forsakest synne: for this was ge-  
uen for the comfort of your in-  
ward mā, whom god hated for  
synne, for to reconyle it to the  
fathers fauour agayn, & to de-  
fend it frō death eternal. Ther-  
fore, for as moch as by necessitte  
we are enforced dayly to cōfort  
our bodye, with bread & drinke  
Euen so are we dayly enforced  
to comfort our soule with the e-  
ternal Testamente in Chyistes  
bloude, so that now whā soeuer  
our spirit, beginneth to faynte

D. i

for

for hōger, that it behoueth be  
to breake thys bread, & dꝛynke  
thys wyne in the remembraunce  
of chꝛistles death and of hys  
comfortable testamēte to feed  
our soule wāll. Hoc enim est  
bere de plenitudine misericordie  
sue that is to say. for this is to  
dꝛinke of the fulnes of hys me-  
cy. And thys opened theyꝝ eyes  
& confꝛmed theyꝝ sayth to per-  
fection to pꝛeache that whych  
they afterwarde sawe come to  
passe, accordig as þe bread was  
broke. Paul therfore instructed  
by þe spirit of god to vnderstand  
this misterie, sayde, þe whych  
receaued I deliuer vnto you  
ye Corinthyans, The nyght  
fore he was betrayed, he took  
bread, & brake it, saying, this  
is my bodye, whych is broken for  
you

you, also by þ cup he sayd, thys  
is þ new testamēt in my bloud,  
as ofte as ye eate of this bread  
and drinke of this cup ye shall  
preache þ lordes death tyl he; co  
me: Yf now þ the personal bodi  
of christ, fleshe & bloud had ben  
ther (as ye dreame) than wolde  
not paul haue said, ye shal prea  
che the lordes death til he come  
But rather he wold haue sayd,  
behold cozynthes, here is christ  
personal bodye amōges you, but  
paul assuredly taught by þ ho  
ly ghost þ this was not þ body,  
but the sacramēt of þ body, ther  
foze he sayd, as oft as ye eate &  
drinke of this bread & wyne, ye  
shal preache his deth, whych is  
exalted aboue þ cloudes, tyl he  
come agayn, for he is departed  
to be oure attozney befo  
re the trone of Matestye of the  
D. It. which

of the which departure þ scriptu-  
re beareth vs wytnes, spoken  
by his own mouth, saying. Va-  
do ad patrem paraturus vobis lo-  
cum, that is to saye, I go to my  
father, to prepare you a place.  
And agayn. Veritatē dico, expe-  
dit vobis vt abeam, Si non abier-  
cōsolator ille non veniet ad vos.  
Sin abiero, mitta ad vos, that is  
to saye, I say for truth. It is  
deful that I go hence, yf I go  
not hence that comforter shall  
not come vnto you, but yf I go  
hence, I wil send him vnto you.  
Whiche spirite is not sente  
cloke our wyckednes, oꝛ to se-  
fer vs to dwel in darkenes and  
in errour, but as Iohan sayth  
to reprove the woꝛlde of syn,  
vnrighuousnes and of iuda-  
ment. De peccato, quia non credidit  
in me. De iustitia, quia ad pa-

**Ioh, viii**

tre



rem vado & post hac non videbi-  
tis me. De iudicio quia princeps  
huius mundi iam iudicatus est.

That is to sape. Of syn, becau-  
se it beleued not in me. Of iusti-  
ce, because I go to my father, &  
after thys you shall not see me.  
Of iudgemēt, because the p<sup>r</sup>in-  
ce of this world is now iudged.  
And therfore sath christ I ha-  
ue manye thynges to tell you,  
but ye are as yet vnable to bea-  
re them awaye, But I go vnto  
my father whych hath sent me,  
that accoꝝding to my p<sup>r</sup>omes I  
may send you, & spirit of truth  
which shall without doubte lea-  
de you into all truthe, to do the  
w<sup>l</sup>l of my father. The sperite  
receaued Paule whan his eyes  
were opened, Whyche moued  
hym to testyfe in thys w<sup>l</sup>se of  
our mediator, sayng. Christ is  
D.iii. the

32.  
the bishop of our soules, which the  
with an oblation of hys own seti  
precious body, hath offered by all  
hym selfe ones for all on the a bies  
tate of h crosse, wheron he hath pro  
made the perfecte for ever whi per  
he hath sanctified, beyng soch in p  
an hygh byshoppe whych hath wit  
gone thowwe the heauens and pe n  
spitteth on the right hand of th mo  
trone of Maestie, there beyng Go  
the admynystratoz of the euer that  
lasting tabernacle, whom god han  
hath made and not mā. Whol to b  
sperite hath taught paule thys imp  
doctrine, that so farre differeth bod  
from yours. Did not the sperit der l  
of god, whom chyste promysed blou  
to lede al his, in al truth? Wh the  
taught you then this doctryne brett  
that thus rebellethe agaynst the  
truth: the contrarpe vnto the out  
truth: Which is a lye of whom your  
th

the deuyl is father as wptnes-  
seth the scripture. Come hether  
all ye, that so stoutly stande in  
this Lutheran errour, and re-  
proue (as ye are shameles) the  
spirit of truth, which speaketh  
in Daule. Debate the matter  
with him. Trye your selues, as  
ye most fondely endeuor, to be  
more wyse than the spirit of  
God, which hath manifest sayd  
that christ sitteth on the ryght  
hande of the trone of maiestie,  
to be an aduocate for mannes  
imperfection, you saye that his  
bodye is in the sacrament, vn-  
der forme of breade, fleshe and  
bloud euen as he was bozne of  
the byrgyn Marpe: O good  
brethren hit wolde pytche anye  
Christian hart to see, how with-  
out shame ye goo about wythe  
your deaplyche sophistrie and  
deceas-

*O good brethren*

Deceauable dreames to dysor-  
der the woꝝkes of thee lypynge  
god, who hath comaunded hy  
sonne to sytte vpon hys ryght  
hand, accoꝝding to the testimo-  
nies of the prophet Dauid, say-  
inge, Dixit domin⁹ domino meo  
fede a dextris meis, donec posuero  
inimicos tuos scabellum pedum  
tuorum, that is to say. The lord  
sayd vnto my Lorde, syt at my  
ryght hande, vntyl I shal ma-  
ke thyne enemies thy fote stole.  
Alas what meane you thus wil-  
linglye to retopse in darkenes,  
spyns gods woꝝd, beyng þ lyght  
of our feete, hath opely shewed  
vs that no tote of the law oꝝ te-  
symonys of þ pphetes, shuld  
escape vndone in chꝝist, the end  
of the lawe, & pꝛophetes, whose  
mouthes were not open to speake  
þe thynges in payne, wherfoꝝe,  
spyns

mathe, vi:

spys they? testimonies ar true,  
whych of necessitie must be ful  
fylled by Christ, for almoche as  
god had so ordeyned hit, howe  
dare ye agayne saye the sperte  
of truth, whych assyrmeth hym  
not only to be ther personallpe  
on the right hand of his father,  
but also hath appoynted hym  
to come agayn, in the confyрма  
tion of the holt woylde, even in  
the same, from that he departed  
to gather the cozne into the bar  
ne, & burne the chaffe wyth vn  
quencheable fyre, and yet saye  
you that he is here in the sacra  
ment, horribly wyth your eyes,  
blasphemynge the sacred Testa  
ment, sanctifynge in the blood  
of the lambe, beyng the lawe  
in dede, whom he hath delyue  
d vnto his people, to directe  
them in they? waye to perfectio  
no



Heb. 8.

asse. 12. 28  
in 12. 10. 12. 13  
12. 10. 12. 13  
12. 10. 12. 13

Heb. 10.

nomore wytten in the table of  
stone, but in hys beloued temple  
the symple hartes of the fayth  
full, as he hym selfe asseymeth,  
sayinge. I wyl geue my lawes  
in theyr mynde, & in theyr be-  
tes wyl I wyte them, I wyl be  
theyr god and they shall be my  
people, euen this law vnadvi-  
sedly as I suppose, ye despyce,  
and frowardly deny this truth  
whom the spirit of truth hath  
therin wytten, being sealed w<sup>th</sup>  
the precious blood of christ Je-  
sus, but it is manifeste in the  
scripture, that he whych dispy-  
seth Moyses lawe, dyeth with-  
out mercye vnder twoo of thre  
wytnesses: Of how moch more  
soer punishment (suppose ye)  
shal he be counted worthy, whych  
che treadeth vnder fote the sonne  
of god, & counteth the bloud

of

of the newe testament (whereby  
we are sanctified) and vngodly  
thing, and doth dishonour the  
spirit of grace. Alas what dis-  
honour can ther be more to the  
most hiest, that of mercy and of  
faythfulness hath sende vnto  
vs selve wretches his holy spe-  
rite to guide the starne of oure  
lenses þat no tyme they shuld  
fal vpon the dangerous rockes  
of erroure and false doctryne:  
than lytle regardyng his mer-  
cyful kindnes, not only to spea-  
ke manifeste here nye agaynste  
this truth, but also moost arro-  
gantly to iudge our weake spe-  
rite able to confounde the wy-  
sedom of God mynistered vnto  
vs by his blessed worde and  
mooste stoutlye dysdayne to be  
ruled thereby: Coulede a shyp  
be hepyng tossed hether and  
thether

2d of 10m  
of 10m  
Dofe  
Lyp

4 hether & thether in the tēpestu-  
ous sea, & ready of þe vnmercy-  
full water to be ouerwhelmed,  
be scotfre frō danger, yf þe rude  
and vnlearned marynoys shuld  
agayn say, the wysdom of the  
pilate vnto whō god hath reue-  
led the craft & polycye throughe  
his gracious ayde to leade her  
from perels: No truly. Verely  
nomore is your wysdō able, in  
these troubelous oppnyons of  
disceatfull gynnes of Sathan  
where wyth he purposethe to o-  
uerthrowe the shyppe of your  
vnderstāding, to rule her dan-  
gerles, yf ye agayn say the wis-  
dom of your lodesmā oz sterer  
whom God by hys almyghty  
power hath instructed to leade  
you frō errour to knowledge  
from darkenes to light, & syna-  
ly from a lye to infallible truth

The

Good father  
be no more  
Dor.

Therefore as the willing mary-  
noys that couet the sauegarde  
of þe shyp (partely for the owner  
sake, whom they loue, & chieflie  
for theyr lyues sake whych stād  
vpon the shyppe) diligently do  
marke, and obediētly do folow  
the counsel of theyr pylate, ney-  
ther adde they, or dymynysh  
they any tote of his wil, lest the  
shyppe peryshe. Euen so good  
brethren, yf ye loue god whych  
is the owner of your soules, yf  
they be saythfull, or yf ye haue  
any respect to your own lyues,  
whych standeth in the fulfyllin-  
ge of hys commaundementes,  
diligently bothe heare and fo-  
lowe gods worde, whō he hath  
geue the to leade thy vndersta-  
nding into al truth, to whom ne-  
ther adde thou or dymynysh  
any thyng, lest thy vnderstan-  
dinge

2. d. 5. 10

apoc. xxi

yo alome  
2720

ding peryshe by errour. for it  
is wrytten in the scripture. Ye  
any man adde any thing to the  
worde of prophecie, I wyl ad-  
de vnto him the plages that are  
wrytten in thys worde. And ye  
any mā shal dimynyshe any tote  
of this word, god shal take hys  
part out of the booke of life and  
out of the holy cytte. Alas why  
then runne ye this hedlong in-  
to your own confucion, louing  
your owne fantacies so well  
in cōparison vnto the, ye moost  
vnpndely bylpend the truth  
of thys his moost sacred word,  
whych teacheth vs that Chry-  
stes natural bodye, accōdyng  
to the prophetual testimōye,  
was crucified, dead, & buried,  
and the thyrde daye rose from  
death to lyfe, and ascended into  
heauen



heauē ther sptting on the right  
hand of god his father, and yet  
contrarpe to thys truth: ye ha-  
ue addoed your opiniō, euē pop-  
son vnto your owne soules, ex-  
cept ye repent, that thys natu-  
ral body, whom the holy ghost  
affyrmeth to spt on the hand of  
god, hath transubstāciat it self  
into bzead & wyne. Thus phis-  
icantia hath be wyttched you in  
soche sozt that ye thynke truth  
to be a lye, and your abhominas-  
le lye, truth, but I wyl telpou  
one thing, whitch the holy goost  
hold in no cause shulde be for-  
gotten. That Chyste came not  
to do his own wyl, but the wyl  
of hys father, whych sent hym.  
But hys fathers wil was that  
the natural body of chyste, whi-  
che was crucified dead and bur-  
ied, after hys resurrectiō shul-  
de

*brother of  
opinion  
to the*

*is dect.  
et c. d. p. m. d.  
et c. d. p. m. d.  
et c. d. p. m. d.  
et c. d. p. m. d.*

Shulde assende into heauen and  
set on hys ryght hande, therfo-  
re must it be graunted (yf you  
lye shuld be the truth, as ye su-  
pose it) that chryst hath not on-  
ly preuaricate his fathers will  
for that he hathe, (as you saye)  
disobediently forsaken hys fa-  
thers syde, and trone of celesti-  
al blesse & transubstanciat hys  
selfe, beyng of a nature incor-  
ruptible, into bread and wyne  
that shal peryshe, (for the scrip-  
ture sayth) that all thyng seen  
wyth our eye, shal consume, pe-  
ryshe, & wyther away, and there  
nothing is for euer but y<sup>e</sup> word  
whych continually preacheth  
chryst oure sautour, but also he  
hath (as poure truth testyfiet  
of hym) openly dissembled  
that he sayd he came to satisfie  
the wyl of hys father and the

*Amos*  
*Edm*  
*15*

he hadde sente vs the sperite of  
truth, and now your truth hath  
both accused him of disobediens  
for transubstantiatinge of his  
natural body into bread & wyne  
the contrary to his fathers wyl,  
and also proued the holy ghost  
a lyar, whiche hath testified all  
this, that saythfully belueued  
in the sonne of god to be saued  
by the obediens of Christ Iesu  
in whom god almyghty is sa-  
tisfied. But suppose you (good  
methyn) that god can suffer his  
name this to be reported of you  
whō he hath so wel deserued  
his word thus to be slaun-  
dered which is pure and truth,  
and that wythout any coherciō  
tellyng you of your fault, no  
iudge not him to be a shrin-  
g god, or one that setteth by  
by your route looks that  
E therby

*Ex mla dōd  
not for dōd  
not for dōd  
to Scholard  
Ex*

4 therby he shulde feare any to  
 at al to stād in trial of his truth  
 and tell you of your heresy: for  
 his longe sufferans whych lu  
 steth for repentans & his kynd  
 nes myght apere, is not so' flen  
 der towards you, that he wyl  
 thus see you peryshe by errour  
 whose conspiracie busylpe se  
 keth your dāpnatiō, all thoug  
 to you his most wicked purpo  
 is vnknowē, yet hath gods me  
 ry espyed hit, & repleth not  
 your deth, wherfore behold the  
 grace & it offered vnto you by  
 holy goost which entendinge  
 stād in trial of goddes truth, by  
 gradatiō refuteth your dāpn  
 ble errour & disoderig of god  
 wil, & proueth & natural bodi  
 chryst our sauour after his  
 urrectiō to lyt on & righthād  
 god his father, & for & proffe

linc mōd  
 no dīgnitē  
 mōd pōtē  
 linc mōd pōtē

ys matter we call Luke the  
Euangelist to wptnesse, where  
he wpteth that þe Quenes pe ac  
in the sabothe daye came, ac-  
cordinge to the custome to em-  
brace þe body of Christ, but whā  
they came to þe monument, they  
funde the stone rolled a waye,  
than they entered to se, the bo-  
dy was away wher w they we-  
maruelously astonished, but  
this sodayne traunse & fayn-  
nes of hart, two men in whyt  
arel apered vnto the saying.  
vid queris viuentem in mortuis  
rexit nō est hic. That is to say  
why seeke you him that liueth  
among the dead? He is risen,  
is not here. And also accu-  
sing them of forgetfulnes, sayd  
to the, haue ye forgottē what  
tolde you in Galilee, þe it was  
medist for the son of mā, to be  
C.ii. vnder



vnder thee pooze of spinners, he  
 be crucified, and ryle agayn the  
 thyrde daye, and so to enter into  
 gloire, Yea, & because he wol  
 not haue 'hys dysciples' vnder  
 pett of thys hys resurrectioun  
 what shuld become of this hys  
 body, a litle befoze his death  
 reuele vnto them the myserye  
 his impassible body now glori-  
 fied, he toke certayn of the  
 hym, and sayd some of you shal  
 not se death, vntyl ye se the  
 of man in hys gloire, and for  
 with vpon the hyl thabor in  
 presens of Peter, James, &  
 han, he transfigured his  
 tural body by the power of  
 godhead, not as ye dreame  
 bread and wyne which shal  
 trifie, but into an immortal  
 ye, the phisnamp of a māter  
 nung, commaundyng them

math. 17.  
 marke 16.  
 Luke. 9.

In the  
 mynstrall  
 no. 10. 11. 12.  
 13. 14. 15.  
 16. 17. 18.  
 19. 20. 21.  
 22. 23. 24.  
 25. 26. 27.  
 28. 29. 30.  
 31. 32. 33.  
 34. 35. 36.  
 37. 38. 39.  
 40. 41. 42.  
 43. 44. 45.  
 46. 47. 48.  
 49. 50. 51.  
 52. 53. 54.  
 55. 56. 57.  
 58. 59. 60.  
 61. 62. 63.  
 64. 65. 66.  
 67. 68. 69.  
 70. 71. 72.  
 73. 74. 75.  
 76. 77. 78.  
 79. 80. 81.  
 82. 83. 84.  
 85. 86. 87.  
 88. 89. 90.  
 91. 92. 93.  
 94. 95. 96.  
 97. 98. 99.  
 100.

Apoc. 1.  
 Dan. 12.

ould be vnknowen. tyl after  
the testymonye of the prophete,  
ere fulfilled whiche spake in  
Christe to hys father, sayinge.  
thou hast taken my soule out  
of hel, and hast not suffered thy  
soule to be corrupted. And af-  
ter this, they were called to te-  
stifie of Christ crucified & prea-  
ching euen vpon the howse toppe  
of the resurrection of our sauiour  
showing the fruite fructes of them  
that slepe in hym, of the whych  
correction Daule speaketh in  
his wyse, sayinge. Resurrexit  
Christus a mortuis per gloriam pa-  
triam non moritur mors illi vl-  
tra non dominatur, that is to say  
Christ is risen fro amonge the  
deade, through the glozy of the  
father. Now dyeth he not, deth  
all hence forth haue nomore  
power ouer hym. Now good  
E. iii brethren

*Ad Rom. vi  
cap. 9  
D. d. d. d. d. d.  
m. to 9. 11*

*(cor. ii. 15)*

*Roma, vi*

trid. 2. to  
yo. 1. 1. 2.  
E. 1. 1. 2.  
E. 1. 1. 2.  
E. 1. 1. 2.  
E. 1. 1. 2.  
E. 1. 1. 2.  
E. 1. 1. 2.  
E. 1. 1. 2.  
E. 1. 1. 2.  
E. 1. 1. 2.

brethren sons that the spirit of  
truth hath assuredly taughte,  
the same body which was cruci-  
fied, dead, & is risen agayn ac-  
cording as the apostles have wit-  
nessed of hym, yf you diligently  
attend, & awake out of your sleep,  
he will also reueyle vnto you  
what body this was after his  
surrectiō, & what became thereof  
so evidently that except ye repēt,  
turne fro your wycked imagi-  
nation, & all other of your fac-  
tion of the clergie, whych thus  
spurneth agaynste gods truth  
it wil plucke a boode ouer your  
heades surred with fearful tur-  
gemente & vnquencheable fyre  
wherefore geue eare vnto the  
Euangelist whych more playnly  
lyer expresseth this bodie than  
ye haue cause to doubt. After  
these wome had thus talked  
mōg the

the disciples, that at theyr com-  
myng his body was absent out  
of þe monumēt ther arose amōg  
thē a sodayne wonderynge how  
this myght be, & behold. ii. of þe  
pany that thus talked of Je-  
sus, went from Jerusalem un-  
to a certayn byllage, called E-  
maus, vnto whō Christ apered  
sayng euen the last mā they tal-  
ked of, asking thē what commu-  
nication this was, &c, as follo-  
weth in the text. Reade & iudge  
in conclusiōn myght dzeue on,  
theyr compelling hym to tarrye  
with them. And it came to passe  
that he sate at the table with thē  
personally he toke bread brake  
it and gaue it them, wher vpon  
they knew hym, and so he vanis-  
hed away, here note good fren-  
ds, that the scripture speaketh  
yet of no transubstantiation

**C. liii.**

clack, for the body that brake  
thys bread was a personal bo-  
dy, hauing flesshe and bones, &  
the senses of a naturall bodye.  
As you shal manifeste percea-  
ue hereafter, appoynted w<sup>th</sup>  
out any alteration to enter into  
gloze. They here vpon calling  
to mynde thys sygne, wherein  
before his deeth he vouchsafed  
to preache his precious deeth,  
the deliuerance of our soules  
from eternal captiuitie, strait-  
forth they knewe hym, sayinge  
Dyd not our hartes burne  
in vs, whā he thus talked w<sup>th</sup>  
vs of the scripture. Now good  
brethren, because the subtile se-  
pent shal not by errour deceaue  
poure wyttes, to surmyce that  
whych is not, bynginge vpon  
your selues swyfte dampnation  
it hath to confyrme you in thys  
truth

And so  
the  
other  
man  
in  
the  
same  
place



truth made playne what bodye  
was, farre otherwyle tha  
s, & became, noo soche body that  
was willing to tra[n]substantiate  
selfe into a dead thyng, why  
he could nether fele, tast, se, go  
or speake, in whom ther is ne-  
ther lufe, no; soule, marke ther-  
e how the holy ghost hande-  
d this matter, by hys holpe  
in euangelion. After these two  
disciples, that were at Emaus, knew  
him by the breakyng of bread,  
they returned vnto Jerusalem  
where they came, where ther  
were gathered together of the  
disciples eleuen in number co-  
ming & talkinge of they; May  
the christe, lately rysed fro the  
dead and seyn of Peter, whose  
wordes he to confirme, these twobegā  
to declare what hadde be fallen  
vpon them in they; to they to Emaus

*Stemmyndyke*  
*for the*

as touchinge his resurrection.  
And whyle they thus talked of  
him, he apered agayne amōge  
thē, sayng. Peace be with you.  
But thes somewhat fearful with  
thys straunge syghte, supposed  
hym to be some spirit, whom to  
put oute of doubt, he spake to  
thys wyse, saynge. Why are ye  
thus troubled? what moueth  
your hartes thus foundly to  
magine fantasyes, beholde my  
handes, my feate, am I not euē  
he, that hath cast your accompt  
& discharged your det betwene  
me my fathet & you, as my speeche  
at the houre of my most byt-  
ter affliction, vttered saynge.  
Cōsummatū est, &c. Whā thy mat-  
ter is at issue, thy saluacion is  
made perfecte, yf thou abyde in  
me. Yf you mystruste me proue  
handell me, and ye shall no lesse

who but confesse my body far to  
assent fro a sperte, whych hath  
neither fleshe, and bones as ye  
me haue, whan he hadde thus  
restored bys natural body vn  
to them to confyrmey theyr faith  
he shewed the both feate & han-  
des: Yet not wythstanding this  
manifest demonstratyon, some  
of them doubted, partly for toy  
and partly for the straunge sight  
whom to set fre wythout susp-  
con, he demaunded of them, whe-  
ther they had any meat to eate,  
unto whom, sone after bys de-  
maunde, they offered parte of a  
coupled turshe and an honycom-  
be, and in presens befoze theyr  
eyes he eate it. Thus you see  
that he hadde not onelye fleshe,  
bones, and a personall bodye,  
he vnto them, but also all the  
pences of a naturall bodye na-  
mely

natrely felyng, fepng. hearpng,  
 tastynge, & goyng. Et hec om-  
 nia que scripta sunt ad nostra doc-  
 trinam scripta sunt vt per patienti-  
 am scripturarum spem habeamus  
 that is to say, Al these thynges  
 that are wyttten, are wyttē for  
 our learyng, that throughe the  
 pactence of thee scriptures, we  
 shulde haue hope. Whyche al-  
 waye wylbe of force stronge e-  
 nough to confute thys errour,  
 whych by enchauntement wold  
 haue ther a phantastical body,  
 þ is a bodye by coniecture whō  
 ye saye, can nether be felt wyth  
 hand neyther seyn with eyes of  
 the bodye n e only wyth þ eyes  
 of your faythe. O good brethre  
 how longe wyl ye play the part  
 of Jamnes and Jambres whi-  
 che wyth moost disceatful sorce-  
 rye haue ressted the wil of god  
 thinke

thynke you that the wrathfull  
vengeaunce of god, whych fell  
upon them, can mysse you play  
nge the same part, no truly, for  
agaynst soch that stouburnely  
withstande the truth without  
repentannce, god sharpeth his  
sworde and bendeth his lawe,  
shal loke narrowly w hys eyes,  
that he mysse not hys marke,  
but that he may hit the a ryght  
for I am sure that ye are not ig-  
norant, How that moyses rod  
de hath deuoured they? seyned  
serpent and that dangerles, eue  
so shal truth vanquish the your  
errour and condempne your fol-  
ly, in that ye loue poure wyttes  
so wel, that shameles ye with-  
stande the glorious gospel and  
openly accuse truth of a lie, hath  
not Christ euen with his owne  
mouth, Ipnally describied hys  
body

*the Lord  
sheweth  
the people  
the way  
to the  
kingdom  
of glory*

Gal, viii



body to be fleshe & bloud, & also  
to possesse al the senses of a na-  
tural body & that to the eyes of  
hys disciples, yet contrary to  
thys truth, say you, that his bo-  
dy is in forme of bread, whych  
is dead, and vade of senses, al-  
so he shewed hym selfe after his  
resurrectiō in the shape & statu-  
re of a mā, and yet agaynst hy-  
own wyl, ye wyl compel hym to  
transubstantiat him self, into  
new shape, bynging a mā with  
all hys mēbers into the straye  
coume of a pece of bread, or sy-  
nging cake (as ye better allowe)  
Judge you now how your  
phistrie, and the sperite of truth  
agreeth. But with your pacie  
suffer me, (I pray you) to reason  
wyth your sātacpe, that ye may  
perceave the buylding of your  
opiniō vnable to stād in trial



resurrection, than the scripture  
replyet hagar yn geuynge you  
saye checkmate, sayynge, that  
after he was rysen, he brake  
bread amongeste hys apostles  
in the forme of the crucified  
dy, hauing nothyng thereof  
tered, sayng that nowe it was  
immortall no more subdued  
our carnall passyons. Then  
conclude yf neyther befoze his  
death, nor after his resurrecti-  
on he entered into thys bread, then  
is y<sup>e</sup> cure Imaginacion false.  
But now peradventure ye  
demaunde of me, whyche hath  
disproued thys magicall trans-  
substanciacion, What became  
of this body thus rysen, & scrip-  
ture maketh you thys answer.  
After he hath continued, in the  
pearth. xl. dayes whan he was  
risen, the disciples, but then  
there

thered together at Jerusalem,  
abiding as they were appoynted,  
of the coming of the promised comforter,  
as he had repeated unto them the  
comfortable promise of the Testament,  
specially, when they sought to enter  
into his glory, a cloud taking them out  
of their eyes. And while they yet  
stood wondering at the might and  
power, and incomprehensible power of  
god: to take from them all occasions of  
doubting or supposal, what should follow  
of Christ thus taken from their eyes.  
Behold an angel appeared unto them,  
instructing their spirits with his  
consolation, saying, Ye men of Galilee,  
why stand ye here gazing, the same  
Christ which is now taken from you,  
into heaven, shall in the same manner  
appear again, wherefore what is he  
that dares boldly

f.i. usurpe



blurpe the name of a Chyristia  
hateth to be reformed by þ hol  
goost, whom god hath left vnto  
vs to instructe vs in Chyrist, by  
whō we heare opely þ his body  
is not onely in glozpe withe his  
father, in the euerlasting king  
dom, exempt from trouble & im  
sery, in whō reygneith nothing  
but ryghtuousnes & peace, wh  
re it shall reygne in power and  
glozpe vntyl he hath byought all  
hys enemies into subiectiō, wh  
che stouburnly vpon a froward  
spyte, wpyth holde bys truthe in  
vntightuousnes, but also accor  
ding to the scripture shall come  
agayne, to iudge the quyk, &  
the dead, as dayly we say in our  
crede, of whom þ prophet daniel  
thus speaketh. Deus manifeste vi  
sibilis deus noster & non sibilis, Ig  
nisi in conspectu eius exaudescit



in circuitu eius tempestas valida  
quia deus index est. That is to say  
The god that is ouer god; shal  
come openly, and shal not kepe  
silence. In his sight shal fyre  
consume, & round about him shal  
be a myghty tēpest: because god  
is a iudge. And Paule sayth al-  
so in this wyse testifying of hys  
coming. Ipse dominus com hortatu  
et voce archangeli, ac turba dei, des-  
cendet de celo & mortui in Christo  
resurgent &c. That is to say. The  
word him self shal descend from  
heauen, in the encouraging & voy-  
ce of an Archangell, & wth the  
trumpe of God, and the dead in  
Christ shal rise. &c. And thys co-  
ming was also reueled vnto Da-  
uid the prophete in a vision by  
sight where he sawe one like to  
the son of mā coming out of the  
cloudes

Isa. 40

Math. 24

Johan. 5

Thess. 4

1 Thess. 2

eloudes, vnto whom the aged  
 man gave power and dignitie  
 regall, that all people, trybes &  
 tonges shuld serue hym, whose  
 power is an euerlasting power  
 which shal neuer be put down,  
 and hys kyndgom endureth in  
 corrupt. Because therfore that  
 we shuld assuredlye pronounce  
 hym to be the ende of the lawe,  
 and of the prophetes, that no  
 thyng testifed in thein shulde  
 be leste vndone, but fulfilled  
 by hym, to assure vs that he wol  
 be come, that we myght at no tyme  
 be carres, and vnprouided  
 as were the foolyshe byrgyne,  
 and so thow we oure negligens  
 be shutte oute, he gaue vs cer  
 tayne sygnes, and tokens that  
 shulde come to passe, before the  
 daye of hys comyng euiden  
 ly testifed by thee prophetes

Dan. vii  
 apoca. i.  
 Philp. ii

2. tim. i.  
 2. tim. ii.  
 2. tim. iii.  
 2. tim. iv.

Joel, xxi  
 Math. 24  
 Jerem. 25.  
 Esay. xlii  
 Marke. 13.  
 Luke. 21.

the Evangelist as the alteration  
of the sonne and moone, and  
the decaye of the brightnes of  
the starres wth such lyke, ma-  
ny testified in the Scriptures;  
as for lyke as the lychtning go-  
eth from the East, and shyneth  
into the West, so shall the com-  
ing of the sonne of man be,  
and whā he cometh, he wyl not  
tarry. Quē quidē aduentum (vt re-  
fert Paulus) narret tēporibus suis  
beatus & solus potens Rex regū &  
dominus dominantū, qui solus ha-  
bet immortalitatem & lucem habi-  
tat inaccessibilē, quē nullus videt.  
That is to say, wbych coming  
(as Paule declareth) the kyng  
of kynges, & Lordes of rulers,  
who onely hath immortalitie &  
dwelleth in lycht, & no man can  
come to, whō no mā seeth. Paul  
therfore seynge the imperfectiō

math. 24

Timor

F.iii.

of

**Colo**

of our flesh, which is geue to see  
De þ lust of our corrupt afflictions,  
exhorteth to loke diligently  
foz his coming of our sautour  
sayng Conuersatio vestra erit in  
celis vnde saluatorem aduenturum  
spectatis. That is to say. Your  
conuersation theretoze shalbe in  
heauen, whence ye loke foz a sa-  
uour to come, If he be to come,  
he is not yet come, foz whan he  
cometh he wyl not tarrye, Yf he  
be not yet come, he is not here,  
Yf he be not here, than it folow-  
eth þ his body is not reallye in  
þ sacramēt. Now good bretheren  
ye haue herd þ doctrine of gods  
spirit, what it hath taught of þ  
natural body of christ Iesu, how  
it was not only crucified dead &  
buried, & rose agayn þ .iii. day,  
but also that ye shulde fantasie  
nothig of thys body wyth your  
groose



grooſe carnallite ſt hath expreſſe  
uelpe ſhewed, what bodie the  
was, whether it wet, where it is  
from whence it ſhal come, ſoz as  
much therfore as this is ſpoken  
of truth, who chriſt at his depar  
ture promiſed to his faythfull  
folowers as a gouernour to lea  
de them into al truth, we ꝑ coued  
to be called Chriſtians, muſt of  
neceſſite beleue it, yf wꝑth chriſt  
we do entend, to haue any locti-  
ſpe, ſoz who ſo beleueth not this  
his ſoule ſhal not prosper, but ꝑ  
ſhall ſhall lyue by fayth. Chriſte  
therfore thus ſpeaketh in Iohā  
Merely, merely I ſaye vnto you,  
whoſo heareth my word & bele-  
ueth him that ſent me, hath euer  
laſting life, and cometh not into  
damnatō, but is paſſed throꝝ  
deſth vnto lyfe. Judge you now  
what

ſhac. 22  
Gal. 3  
Roma. 12



What shal becoḃe of those whych  
dispyce, and beleaueth not this  
truth. Now as touchinge Au-  
thers errour, yf that vnder the  
forme of bread the natural bo-  
dy of chryst shuld be, it p̄ereth  
hys ciuilitie to be very slender  
foz as moche as he hath so vnre-  
uerentl̄e handeled thys bodye  
not accoꝝding vnto hys woꝝthi-  
nes, but vnkynndly robbed hym  
of hys honour whych is his, as  
natuēl̄e, as the byrghtenes is  
the son, and as daungerous to  
be disceuered, Quia ipse est glorię  
splēdor & figura substantia patris,  
what is to saye. Foz he is the  
byrghtenes of the gloꝝy, and the  
Image of the fathers substance  
What is he therfoze that wyl  
say Chrystes body to be ingloꝝ-  
ous yns he is the byrghtenes of  
his fathers gloꝝie, foz in p̄ scrip-  
ture

Math. 1.

sure it is called þ̄ glorious day  
starre, and therfore Peter kno-  
wing assuredly, gloꝝy to belonge  
vnto thys body sayd. Gloria. *2. pet. 3.*  
Christo, nunc & in die eternitatis.  
That is to saye, Gloꝝy be to  
Christ, now and euer. Agayne  
Johan not intending to wyth-  
draue any thyng fro thys bo-  
dy sayd. Gloriam honorem & vir-  
tutem dignus es accipere in secula, *apoca. 4.*  
seculorū. That is to say, Thou  
art worthy to haue gloꝝy, ho-  
noure, & power for euer. Christ  
also hath sayd by the mouth of  
hys Euangelyste, that who so  
honoureth not the sonne, the sa-  
me honoureth not the father,  
for thys cause verely hath god  
geuen al iudgement to hys son *math. 22*  
that all men might honour the *luke. 10,*  
son, euen as they honoured the *Johan. 5.*  
father. Syns then þ̄ ye dreame  
christes

chrystes natural body to be here  
presently in the Sacramēt, why  
shal we not then fall down, and  
worshyp it. For yf at the name  
of Iesus al knyres shal bowe (as  
sayth the scripture) both in hea-  
uē and in yearth, how moch mo-  
re ought they to bowe, yf they se  
hys body (as ye say) in the sacra-  
me nt. for thys we se even amōg  
vs mortal creatures dayly in ex-  
perience, that whan the name of  
a pryncē or emperour in any ci-  
tile matters apperteyning to a  
cōmō weale is named amōg his  
subiectes, they al bucouer theyr  
heades: But whan the person  
or body of the kyng is presente,  
they fall down vpon theyr knies  
and honoure him: Howe moch  
more oughte we, yf it were true  
as ye saie, whych as is a very  
lye in dede, to fall downe & wor-  
shyppe

hypppe the euerlasting pynce &  
immortal body of Chyſt Jeſus  
But Luther hym ſelfe hath for-  
bid the worſhippyng of this bo-  
dy, ergo, he muſt of force eyther  
deny the bodely preſens of chyſt  
not to be in the ſacramēt or elles  
robbed the bodye of hys uature  
and diſhonour the ſperit of gra-  
ce, for gloze doth willingly fo-  
rowe thys ſymple and innocent  
bodye of Chyſt, becauſe he hum-  
bled hym ſelfe to death, for the ſa-  
regarde of hys, as it becometh  
a good ſhepeherd, wherof p̄ wy-  
ſe mā hath thus teſtified ſaying  
Gloriā preceedet humilitas. That Proverbs  
is to ſaye, Humilitie goeth befo-  
re gloze, To whom ſubſcribeth  
the prophet in thys wyſe ſaying  
Gloria domini magna eſt, quia Pſalms  
excelsus dominus. That is to Proverbs  
ſaye. Thee gloze of the Lorde,  
is



is great, because he is high for  
 his body now is a glorified bo-  
 dy, reuerently to be worshipped  
 of Christians. Therfore to con-  
 clude, it were very absurde and  
 out of frame to saye, that there  
 is his body, and deny him that,  
 that his body hath deserved of  
 vs vnto whom belongeth the  
 kyngdom, power and glory for-  
 euer, and euer. Amen. Agayne  
 Luther wold haue the letter to  
 be synplye vnderstande, wtho-  
 out any interpretation or troo-  
 pe, that because Chylike sayde,  
 Hoc est corpus meum, That is  
 to say. This is my body. Ther-  
 fore it is his body. Surely yf  
 the wyl of God had refused the  
 interpretation of his worde:  
 than was he moche to blame to  
 send his holy spirit to inpy-  
 ster such gyftes vnto men. But  
 who

not test  
 doth. In the  
 sheweth  
 that which  
 allowe no  
 mind must  
 be interpretacion  
 But yf owne



who is he that accuseth the ma-  
ster of god, or reproveth hym  
in hys doynge, therfore they  
are not al faultlesse that repro-  
veth the interpretacion whych  
agreeth wth the wyl of God,  
for yf ye stand upon thys na-  
me we ebbe, that otherwyle than  
the letter, there shulde be no in-  
terpretacion, ye shuld not only  
accuse chyst him self, whych to  
hys discipples mystically spea-  
king many thinges very hard,  
for them to vnderstande accor-  
ding to þ letter, to make it playn  
vnto the dyuerse tymes and oft  
expounded vnto them: But al-  
so þ spirit of truthe, for we rede  
that where as Mathew & Mar-  
ke the Euangelistes haue wyrt-  
ten of thys Sacrament in this  
wyle. Drynke hereof al, thys is  
my bloud of the newe testamēt,  
Luke

*At this  
multitude  
of people  
no more*

*From the  
fact*

Luke and Paule are so bold by  
the same spirit to enterpret and  
make playner the same wordes  
saying, this is the new testamēt  
in my bloude, not that the sense  
differeth, but too interpret the  
wordes more playner, to the flesh  
a bloud which alwayes not leueth  
by the spirit of God, by false iudg-  
ement is a stumbling stock to him-  
self. If thou by the same spirit  
hath manifestly declared the sa-  
me body, being now in glory  
with his eternal father, not to  
be in the sacramēt, but hath by  
his chosen mynister paul, inter-  
preted the wordes of the euange-  
listes saying, as ofte as ye eat  
of this bread & drynke of this  
cup, preache ye the lordes death,  
till he come, why rebelleth Lu-  
ther & his adherētes agaynst the  
will of god, or why preferre they  
they? Imaginaciōs, before the

the purpose of our heavenly fa-  
ther, sayng þ he vnsealed Pau-  
ses ittpes, for this cause to pre-  
che this sayinge, vnto the rude  
cozntithās, þ therby thei might  
vnderstā d, for what cōsideraciō  
this visible signe bread & wyne,  
was instituted of christ our sa-  
uour, namelpe to preache thys  
inuisible grace þ the breaking  
of Christes body & shedinge of  
hys precious bloud, hath partici-  
ped þ vengeance of hys father  
which was denied agaynst **3. Johan. 1.**  
Iam & his ofspyrng, & clesed vs  
fro our synnes, so þ to the þ w  
assured affiance wout wauerig  
we planted in thys hys bodye, **Rom. viii**  
ther remaineth no dānatiō, for  
he came to seke, and saue that  
was losse, that all that beleued **Mat. 11**  
in him, shuld haue lyfe euerla-  
stynge, accoꝝpyng to the testy- **Johan. 3.**

to the testymony of the prop<sup>er</sup>ty  
 Olean. Thy dampnation o<sup>f</sup> I<sup>sa</sup>  
 rael, came of thy self but thy sal<sup>u</sup>  
 nation of our lord Iesus christ  
 yf the letter, good by the, shoul<sup>d</sup>  
 be simple vnderstand. Alas  
 what shuld our carnal wylde  
 and dulle senses, make of christ  
 our mercysseate and lyving sa<sup>l</sup>  
 uoure wherch dayly noyssheth  
 vs wyth hys abundant grace  
 hath he not called hym selfe in  
 the letter, a doze, a vyne and a  
 waye wyth loche lyke phrascs  
 in the scripture, ye truly I pray  
 the the good congregation. I  
 sweare me, wherfoze hath he  
 thus called hym self. Because  
 thou shuldest iudge hym a ma<sup>te</sup>  
 terial doze, a vyne o<sup>r</sup> waye: no  
 truelve, wherfoze than doubte  
 lesse because thy mortal eye pe<sup>er</sup>  
 ceaueth that the propertie of

Woytzen  
dem p. Alt  
münd. Wirtm.  
e. Stora. Woytma  
bnt. d. d. d. d.



Doze is to ope the waye into the  
mansyon place, & wythoute the  
doze nomā can enter dangerles  
Euen so it bouchsaues Chyste  
by hys holy sperit to instructe  
the immortall eye of thy soule,  
namely thy fayth, that chyst is  
the onely doze that leadeth vs  
into god his father, wyth whō  
as many as beleueth in hys on  
sonne shal satisfie the everla  
sting sabaoth of endles ioy, for  
he alone hath made thys entre  
wyche by whom al chystians must en  
ter, and who so clymmeth ouer  
the walles, and goeth not thro  
w the doze, surely he is a the  
f and a robber, and as a the  
f robber, for his transgressyō  
is subiect vnto iudgemēt. Eue  
shal that soule be endāgered  
to iudgemēt that seeketh in a  
ny other way to god the father

G. i that



that chriſt Jeſus, for by him we  
haue knowledge of god, & with  
out hym we ſhall neuer knowe  
god, verily thus hath he ſpoke  
with hys owne mouth. Yf any  
man knoweth me, the ſame knoweth  
hym that ſet me, wherefor  
as the doze is the entery to the  
maſon place. Euen ſo Chriſte is  
our doze to god father, agayn: as  
thou dayly by experience ſeeſt  
the branches of the vyne which  
taketh moſture of god body out  
of whoſe they iſſue neuer to drye  
but continually according to his  
nature, growe greene, & flozpyſhe  
bryngyng forth god frute of god  
vine. Euen ſo as many as are vn-  
faynedly graſſed in god prectious  
body of chriſt our ſauour ſhall  
neuer taſte of death, but perpe-  
tuallie by hys abundant gra-  
ce growe and flozpyſhe in ver-

an

and bynge forth frute in hym,  
agreing to his nature, that is,  
the denyng of vngodlynes &  
doinge good, as þe prophet wy-  
teth, Declina a malo & fac bonum  
That is to saye. Declpne frō e-  
uyl, and do good. Last of al, as  
the way leadeth the pylgryme  
or wayfaring mā to his tozneys  
ende that he may ther rest from  
wertnes: so doth this our aduo-  
cate & mediator chyst Jhesu'lea-  
de vs which here at but pylgry-  
mes in this straūge lande com-  
passed aboute wythe all mys-  
ryes and deathe to oure owne  
countrie whom he hath purcha-  
sed, for his faythful flocke with  
hys holy and santysfied be dye,  
offered ones for al, for þe remis-  
syon of our synnes, which coun-  
trie endureth for euer & reþt frō  
all trouble, wherein repnethe  
¶ It the

Danit. ii.

eye peace or god for euer. when  
we shal enjoy the fruite of our  
laboure, and attayne the goole  
whereat al the faythful eue fro  
the begynning that hath bene,  
are, and shal be to the cōfyrma-  
tion of the whole world hath  
wyllyngly directed the course  
of theyr lyfe, namely lyfe euer-  
lasting, the port of christia, tra-  
ueyle w<sup>th</sup>oute weepnes tho-  
rowe Christ our lord as saith  
the euangelist Johan. Hec scrip-  
si vobis qui creditis in nomine fi-  
lii dei, vt sciatis, quod vitam habe-  
tis eternā. That is to say. The-  
se thynges haue I wyrtten vn-  
to you that beleue in the name  
of the son of god: that ye maye  
know that ye haue everlasting  
lyfe. Now to conclude christ is  
not a material doze, way, or by  
he but hath in hym þ qualities  
of thys

Johan, v,

of these vicle things, & thus  
it pleased his mooste gloztous  
Majestie to enforme vs in the  
knowledge of the vertue of his  
most precious body by thys vi-  
syble lygnes to augment oure  
hope to saluacion. Eue so hath  
he done in thys hys sacrament  
sayinge. Hoc est corpus meum,  
That is to say. Thys is my bo-  
dy, not that hys is his personal  
body, no moze thā hit is a doze  
oꝝ vyne, but as he hath þ̄ qua-  
lytpe of a doze oꝝ vyne, so lyke  
case hath he þ̄ propretie of thys  
bread, for bread by nature no-  
risseth the body, so chyst by na-  
ture noryseth þ̄ soule. Yf ther  
foze the letter shuld be symple  
vnderstande without interpre-  
tacion, how moch shulde it ab-  
horre the sperit of god, whiche  
teacheth vs that Chyst is our  
G.iii. euer

*Writ dem  
pr now  
mnd mnd  
mnd mnd  
mnd mnd  
mnd mnd*



the mē of  
the substance  
of the  
exponēt of  
the  
spirit  
mōdē you to  
Goldmā  
lūgē: mādē  
you fānd so  
well m yō  
own cōcept  
that yō tō  
in fānd to  
do lē of mō  
that mōdē  
goddē mōdē  
awollōm  
mēd wōld  
do: bnt it is  
the old fōrm  
wōld so bōld  
the blynd  
dayd

everlasting priest, according to  
the order of melchisedeck, with  
out begynning, & wout end Al  
pha, & Omega, yea how moche  
shuld it make faynt oure hope  
to beleue þe incorruptible bodie  
of christ our saviour to be tran  
substantiat into a massie peace,  
of bread wout lyfe oꝝ soule and  
made of corruptible elementes  
But here may you se good bre  
thren as it were in a myꝛroꝝ oꝝ  
glasse þe groose capacitie of our  
indocible iudgemēt of froward  
fleshe which seketh not hartely  
to be instructed in þe truth oꝝ sa  
uour of the light, but rather to  
be wylse in hys own cōcept and  
wōder at the wysdō of god, na  
mely þe truth of hys wōrd. As þe  
malicious pharaces oꝝ stubboꝝ  
ne Jewes amōg the selues won  
dred at þe cōfōrtable wōrdes of  
christ, whāhe said hys fleshe was  
meate



meate & his bloud drinke & that  
it gaue lyfe everlasting, groose  
by pōdering the letter & not the  
spiritual entet of chꝛist, entēdig  
to preach remissio of theyꝝ syns  
by the offering bp of his pꝛect-  
ous body, wherby ꝑ tyꝛānous  
woꝝkes of cruel sathā were low  
ed & hel syn & de th clerely van-  
quished: sayd how cā thys man  
geue his fleſhe to eate & his blou  
de to drinke supposing as Lu-  
ther & his adherentes ꝑ they w  
theyꝝ teth shuld eate the fleſh of  
chꝛiste, & drinke hys bloud este-  
ming it only meate to feade the  
body whal, but chꝛist to cōdēpne  
theyꝝ fonde suspicton & to ma-  
ke playne his meaning as tou-  
ching the eatig of his pꝛectous  
body being ꝑ foꝛead sent down  
from heuē to geue lyfe vnto al  
the woꝛlde, sayd. Spiritus est qui

¶ B. llll.

**John. vi**

qui uiuificat, caro nō prodest quicquam  
verba que loquor spiritus & vita sunt. **That is to saie.** It is  
the sperite that quickeneth, the  
fleshe profyteth noth inge. The  
wordes that I speake vnto you  
are speryt & lyfc. As who shuld  
say it is a spritual matter that  
I speake of, nothyng appertey-  
ning vnto the fleshe, for the spe-  
rite of god of nature endeuou-  
reth to instructe the selve poore  
and faynt speryte of man, to be-  
apt to compzehende the wyl of  
hys creatoꝝ, for thys speryt fea-  
deth the soule, and maketh the  
hart of mā topyful, and therfore  
maye it very well be assembled  
vnto thys worde meate, for as  
an hungrye stomack beyng by  
longe fastynge febled in strey-  
neth & out of coꝝage, refopseth  
whan it is sattysfied with meate.

**Euē**

uen so the harte, and soule of  
man, beyng long febled wpth  
pathfull displeasure of God,  
into whome it was subiecte by  
disobedience: after the aboun-  
ant mercy of Christ frely offe-  
red hit selfe, to appease thys  
pathful indignacton, by whō  
was noysshed, it toyfully lo-  
ved bp, & prayled hys sautour.  
And therfore it is a spyrytuall  
meate whych I speake of, geue  
only of god sperrit, whych leadeth  
nothing but mānes mynd. And  
thus answered he the errour of  
the Jewes, whych vnderstode  
him to speake of hys personall  
body, because we shuld not drea-  
me, as Luther hathe done any-  
thing of thys corporal presens  
be in the sacrament. But in  
hys oppnyon, Luther, & you  
whych moost vnaduyse-  
dlye  
haue

haue subscribed vnto hys en-  
cour, haue with your carnal  
sedom exceeded the polticie of the  
wicked worldinges. which put  
christ to deth. For yf thei eyther  
by power or psuaciō could haue  
the multitude or commē sort of  
people beleue þ his bodi had be-  
ne amōgest the in fozm of brea-  
they wold neuer haue bypbed  
knyghtes of þ sepulture w m  
ney, to say þ his body was stol-  
awaye by hys discyples in the  
night: but bicause they were  
able to proue hys body to be  
they possessiō: therfore they  
ed the w largition to bleare the  
peoples eyes þ they myght ne-  
uer se but stpl stād in vnbeltef  
Euē so you with might & may  
haue endeuoured to saue the  
eyes from the lighte of godde  
wozde, lest paraduenture the  
myght



ght happely see a condempne  
al heresy & for this ye thinke  
of the same to set thys detesta-  
pne errour as a curtayn betwen  
the peoples eyes, & the spiritual  
ing of this bodye, wherfore  
t understand you al that laboure  
d by this phzenesy so that ye wace  
zeal both with þe spirit of the moſte  
ed ſcript, for ſpeakinge truche, vn-  
d ſtand I ſay, what is meante  
the eating of thys ſpirituall  
the bodye, verely not thee tearynge  
the the teth, no; byſmēbyng  
the Chyſtes body, but only that  
ye ſhulde assuredlye truſt that  
the thys owne bloude he entered  
the ſkyes for all into the holy place  
the hath found eternal redēption  
the alſo being perfect, became the  
the cauſe of everlaſtig ſaluatioe vn-  
der al the, that obeye him by the  
the which ſacri



sacrifice of hys precious blood  
thow the spirit offered w  
out spot, vnto god, he hath g  
uen remission of al our syn  
ys we repent, hatyng vngod  
nes, & holy trust vnto this a  
ker of our soule, sure & stedf  
by hope whyche leadeth vs  
take thys holde, that where  
our vnperfecte fleshe was v  
ble to do oꝝ satisfie the wyl  
god the father, he hathe by h  
precious death & crosse, not o  
ly fulfilled the wyl of god, a  
peased hys wꝛath, and becom  
lyfe everlasting to the that tru  
in hym, but also is become t  
entre of the eternal kyngdom  
of endles tranquillite, the p  
ce dayly receaued of the that  
sanctified in him, foꝝ here on  
deth the lawe & the prophete  
wherefoꝝe whā soeuer ye be  
he th

blo  
w  
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n  
o  
s  
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b  
p  
t  
a  
co  
tr  
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do  
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p  
at  
n  
te  
ze  
th  
s bread & eate it, wher wyth  
assure your cōsciences & being  
ned into your substance, it  
psheth your bodye, so at the  
aking hereof ye must assure  
r conscience, that yf ye for-  
e synne & vnfaynedly beleue  
t ther breakynge of hys bo-  
ath purged away, our syn  
he whych we haue possessed  
the merytes of his precious  
pe, namely remysyon of al  
synnes and life everlastig,  
is turned into the immortal  
corruptyble and impassyble  
stance of soche a faythfull  
le and wythout dout conti-  
ally noysmeth it. Quicūq; er  
panē hunc cōmederit & ex no-  
testamento in sanguine suo sac  
catio, hoc exhanferit, morte nō  
prioritured viuent in æternūm,  
at is to saye. **Who soeuer**  
ther

*224 p m d g*

therfore shal eate thys bread  
shal drynke of thys newe tes-  
tament, sanctified in hys blood  
same shal not dye the death  
shal lyue for ever. For whan  
sayth whoso eateth my flesh  
drynke my blood hath life e-  
lasting. And whoso beleueth  
me hath lyfe everlasting. And  
dullard is ther that percey-  
ueth not the eatyng of thys body  
sayth in hys blood shed for  
both one, except he wold not  
wickedly appoynt vs. it may  
brynge to saluacyon one by eatyng  
of the Sacramente, another  
sayth, but yf by eatyng alone  
the dyscyples shulde haue  
lyfe everlasting, as sone as they  
hadde receaued thys body at  
supper, what hadde the crosse  
and death of Christe awayed?  
But god forbiddeth that the man

es of godly men shuld at any  
me be entankeled wyth soche  
rauge lerninge & comberous  
doctryne: which I feare me wol  
e sone come to passe, yf þe wor-  
es of our redeimer shulde cat-  
ally accoꝝding to the letter be  
nderstand, but Christ calleth  
ym selfe both helth & lyfe to al  
þe that trust in the cōsummate  
acrifice of hys body ones offe-  
ed for al synne & vnto them wil  
peare agayn without syn vn-  
o saluation sendinge vnto the  
y hys bouctuous grace þe only  
most beautiful ambacetoꝝ of  
eace, the impossible crowne of  
uerlasting gloꝝy which with a  
ure hopꝝ dyllygentely loke for  
he aperaunce of hys most glo-  
yous face, Who wil drawe vs  
d him to the immutable kyng  
d of hys father wyth whō we  
shal with ioye inexpllicable liue

*not as none  
of sinners  
wonder*

*Debye. 16*



eternally, for he hath sayd thy  
worde, whiche retourneth  
vnto hym emptye. Vbi ego  
ibi erit minister meus That is to  
saye. Where I am, there shall  
my mynister be, for he entoyeth  
gloze, and lyueth for euer, and  
so shall we do that trust in hym  
for thys is the wyl of God, As  
Johan sayth. Vt qui vidit filium  
et credit in eum habeat vitam æ  
ternam & Christes resuscitabit  
in nouissimo die. That is to saye  
That he that seeth the sonne  
beleueth in hym, maye haue e  
ternall lyfe, and chryst shall ray  
se hym in the last day, Christe  
fleshe therfore, that it was deli  
uered vnto death for oure fre  
dom, is called the meat of oure  
soule & hys bloud, for as moche  
as it was shedde vpon the crosse  
is called therfore thee dynch  
moo



most helthful and necessarte of  
our soule, wout whō our soule  
could not haue bene saued, but  
in this doctryne of the spirit of  
truth is found no trāsubstāciati-  
on into bread nor wyne, nether  
yet a personal body, therfore ye  
must nedes grātal though it be  
foze agāst your wylles & your  
Imaginacion cometh of your  
selues, and not of god, therfore  
it must be vnttrue. Nā ois homo  
mendax, deus verus est in cuius la-  
biis nūquā inventus erat dolus.  
That is to say. For every man  
is a lyar, but God is true, in  
whose lippes was neuer found  
deceit. Good brethē yet ones a-  
gayn paciētly suffer me to aske  
you a litle questiō & knowlege  
of whō cā by no meanes hinder  
you, pffer you it may, to discer-  
ne your grief & be healed by the  
H. & Gospel

gospel, Haue ye forgottē good  
bʒethʒē how þ̄ our sauour chʒt-  
ste in his petigrinactō in þ̄ erth  
to certify his faithful disciples  
of þ̄ wil of his father & of his fa-  
uour towardes thē in þ̄ he had  
sent þ̄ p̄mised saluatiō to al thē  
þ̄ wold receaue hī & beleue i his  
name, lest, st. sacramētes to p̄ea-  
che his p̄cious deth þ̄ lauacre of  
our soules, by whō alone we we  
re purged frō syns, namelt bap-  
tyme, & þ̄ sacramēt of his body,  
foʒ this case only þ̄ we alwayes  
shuld haue befoʒe our eyes and  
firmely p̄nt in our hartes his  
deth & passiō by whom we were  
sealed into redēption noo moʒe  
vnder þ̄ dāger of þ̄ law whych  
offered vnto our cōscīes foʒ tʒā-  
gressiō, nothing but dāpnatpō  
but vnder libertie & grace, lest  
paraduēture þ̄ cāping lʒō whē  
che buselt seketh our destructiō

tion shuld at any tyme, snatche  
this chyst out of our remembrau  
ce (as he is alwaies redi) by son  
dyr enchynges & he lepyeth to sna  
re oure myndes wherebye they  
myghte forget theyr saluacion,  
therfore of, it necessarie thiges  
he made the of whō we haue in  
this our mortal lyfe, such neces  
sarie vble, & wout the we cannot  
susteyne our mortal bodies na  
meli water & bread, wherebye he  
chewed vs & as oft as we sough  
te by this outward thiges to co  
fort our body to maynteyn life  
& & vital sperites therof, euē so  
we ought by seing of this tope  
che vnto our soules & most glo  
rious deth & passio' of chyst our  
sautour which susteyneth, cofor  
teth, & continualli causeth it to ly  
ue, & therfore for alinoch as he  
before his deth instituted thes, ii  
sacraments, I demā of you whi  
D. ii. che of

of the ye thike most honorable  
oz metest to be preferred before  
thoother paraduenture ye wold  
saye, the sacramēt of the bodye  
is moost hiest to be esteemed, but  
yf ye stand to that, ye ar lyke to  
haue a sodayn fall, for the scrip  
ture affyrmeth thē to be equall  
in this wise saying, theyr endes  
are one, and the promes annex  
ed vnto them bothe, is one and  
therfore the sacramentes ar of  
equall force, that they ar of one  
strenght the scripture proueth  
in thys wyle, saying, Quicumq  
credit & baptizatus fuerit saluus  
erit. That is to saye, He that be  
leued and shalbe baptised: shal  
be safe. Agayn Qui manducaue  
rit carnem meam & bibit meum  
sanguinem habebit vitam eternā.  
That is to saye. He that shall  
eate my fleshe, and drinke my  
bloud: shall haue everlastynge

**Johan. 6**



stynge lyfe. Now ye see þe lyfe e-  
uerlastyng, is the ende of them  
bothe, therfore they are of one  
strength, and differ no lode, as  
touching theyr end. Yf ye grāt  
them both to geue one gyfte, &  
to preache one thyng, whereby  
accoꝝyng to the doctryne of þe  
scripture to be equal, thā I de-  
maūde of you, why hit stādeth  
not wyth truth to cal the water  
bloud, as well as the bread the  
bodye, but that ye iudge to be  
farre out of frame, and very ab-  
surde to be spoken and no mer-  
uel at al though ye so iudge, for  
asmoche as ye vnderstande the  
one, and not the other, for yf ye  
vnderstode þe breaking of bread  
to be the sygne that preacheth  
to our consciēce the breaking  
of hys body, as ye vnderstand  
the water to be a sygne þe we ar  
washed

*For the  
hymn  
ye be bound  
mild. No  
stand  
nothing in  
or but cono-*



washed in chrystes bloud, then  
wold ye not thus ymagine, but  
because ye wil not admyt the sa-  
crament of þe body to be a signe  
oz tokē of the crucified body of  
chryst but rather the very body  
it self makynge the signe to be þe  
thing signified, therfore I mys-  
vnderstāding of thys word sa-  
cramēt is þe cause of this poure  
forged lesynge, sauoure not so  
moch your enemy whychemore  
deliteth at your death, thā to se  
you lyue & enioye good dayes,  
suffer hym not thus to corrupte  
both your ground & þe good seede  
offered therunto in his most pe-  
stilent & infectious tares of vn-  
beliefe his treasure that furnis-  
sheth the stynkig gulffe of hel,  
hys inheritaunce, lest ye at the  
coming of the husbandmā, who  
se entēt is to purge hys cozne &  
gather it together into the gar-

*Wich seed  
to ye sowne  
Gard*

ward be wchaffe & weed burned  
in vnquēcheable fyre, Receyue  
the lychte that ye maye walke  
therein, for he that walkethe in  
darkenes knoweth not wyther  
to goo. **S.** Austyne hath geuen  
you thys glasse to plucke oute  
þ moote out of youre eyes, that  
causeth you to wynke at truth,  
& thus craftely to shut it vppe  
in hoodymocke, because the pe  
cel shuld not so ouergrow your  
eyes, that whan shaine compels  
leth you to see, ye cannot see, so  
moch is thys godly father and  
aunciēt wyter your frend, say-  
ing. Sacramētū est visibile signum  
inuisibilis gratiæ. That is to say  
A sacramēt is a visibyle signe, of  
an inuisible grace, that is, a sa-  
cramēt is visibyle, a signe of an  
inuisible grace & in another pla-  
ce he calleth it Signū sancti rei.

**H, illi** That

*et omni  
mact  
mact*

That is to saye. A sygne of an  
holy thyng, the sygne of an ho-  
ly thyng. As for an example wa-  
ter is a visibible thyng subiected  
to the senses of man to see, fele,  
and taste, whose propriety is to  
mundry and scour the corrup-  
tion, and froth that hangeth v-  
pon our visibible fleshe, & to ma-  
ke pure oure outward mā, so  
our eye being iudge thereof is  
certified & it is cleane & woute  
spotte, which water for these na-  
tue qualities, being a thing se-  
ne with our eye is instituted of  
god to be a sacrament or sygne  
to preach an inuisible grace not  
sene w our bodely eyes, nameli  
the propriety of christes precious  
bloudshed for our redēption, &  
saluaciō, & only lauacre of our  
soule by whō it is esoured fro  
syn & so hath fettered it to deth-  
oure

our only hyloe which hath clen  
sed our leprosy that had so enfe  
bled our weake spirit so þ we ar  
now regenerate into the lyuely  
hope of lyte eternastynge by the  
bloud of this vndefiled lābe in  
soch sort now, þ yf þ deuyl wold  
lay assault vnto our cōsciēce w  
his instrumētes of disperacion  
to make oure hope faynte þ we  
haue broke the lawe, & therfore  
must of force be cōdēpned, oꝛ þ  
god is vnable to remyt our in  
quitties yf we repēt neuer so so  
re, we haue to vāquilde hys ty  
rannous persuaciōs this pmp  
ses annexed vnto these visyble  
sygnes oꝛ sacramētes, which ar  
only sene w þ eyes of our faith  
& tasted with soule, nameli that  
christ is þ fulfilling of þ law to  
iustify al þ beleue, agayn, christ  
hath put out þ handwryting þ  
was

*ye which saye  
that we are  
under the lawe  
are under the  
curse of the lawe  
as the scripture  
saith*

*Roma. 7 :*



was agaynst vs cōceaued in  
lawe wrytten, & that hath ye take  
out of the way, & hath fastened  
it, to þe crosse, & hath spoyled rule  
& power, & hath triumphed o-  
uer thē in his own person. And  
last of al paul sayth, that we are  
not now vnder the law but vnder  
grace, for it is wrytten, to the  
only consolatiō & comfort of al  
afflicted cōsciences, that willing-  
ly repēt thē of theyr wickednes.  
That chryst for no other purpo-  
se came into thys world but to  
saue synners. For he hath cōfess-  
ed hym self to be soch a god, so  
merciful so kynd, & lounge to  
thē þat repent theyr wickednes,  
he wyl not remēbre theyr iniqui-  
ties which they haue wrought  
but they shal lyue because of  
ryghtuousnesse that he hath  
wroughte. And therfore, thus  
wryteth Ezechiel the prophet

Colo. ii

ye must know  
that we have  
been

Roma, vi

ye must know  
that we have  
been

1, Timo. i

ye must know  
that we have  
been



of him euen in hys own person  
speaking. As truly as I liue, I *Jerem. 33*  
haue no pleasure in the deth of a *Solo. can I man*  
sinner, but moch rather shall I *et tunc*  
turne fro his way & lyue, *et tunc*  
to declare his mercy how it *et tunc*  
cometh to see al men saued. beholde  
how frendely he speaketh vnto *Jerem. 3.*  
Israel saying. Returne thou  
from syn, & I wyl not turne  
my face from the, for I wyl not  
be angry wth the for euer.  
Thus ye se good brethre, how  
mercifully & almyghtyest hath  
brought wth vs mortal crea-  
tures. beyng but dust & ashes,  
that it hath pleased his diuine  
maiestie, so moch to tender oure  
weakes & perilles compassed about  
wth the prysen & infectuous  
longton of fleshe and bloude,  
that in the receite of thys vnspe-  
cial synnes, we haue wherwyt  
to comfoxt strengthe & augmen-

augmēt our hope to saluacion  
namely þ̄ promises of his mo  
sacred worde, which neuer fay  
leth þ̄ saythful þ̄ assuredly tru  
steth therein, for god is þ̄ word,  
the word is god, And as god is  
an everlastig god wout begi  
nyng & without end, euē so this  
word is a perpetual word, & e  
ndureth for euer: For he hath  
sayd þ̄ heauē & earth shal per  
she & come to ruyne, but þ̄ wo  
rd of þ̄ lord endureth for euer  
wherfore as þ̄ lord in this vis  
ble sacramentes hath preached  
vnto vs þ̄ inuisible grace me  
ry & fauour of his spirit, euē so  
with his spiritual cōsolaciō  
sene with our flesheli eyes hath  
be cōfyrmed þ̄ hope of our for  
fathers in the promyses of his  
holy word by visyble signes of  
sacramētes. As for an exampl  
it pleas

pleased our heavenly father to  
come vnto Abraham & his poste-  
rite circumsctio with certayn sa-  
crifices in moyses law to be sa-  
cramentes & tokens, by whō they  
shuld be led, as it were by Ihu  
Christ of al fleshe, & trusteth  
in him & only sauour. That as  
the sacrifices of I Jewes done  
with bloud wherwyth al thynges  
in the temple was sprynkeled  
being a visyble sacramēt vnto  
they mortal eyes, preached the  
inuisible grace of the promes &  
claye prophesied, namely that  
god wold send a lambe so pure,  
innocēt & symple into the earth  
that butter shuld not melt i his  
mouth, neyther yet he shuld be  
able to breake a rede, whō bys  
self was to be slayne, a satisfac-  
torye & perfyghte sacrificy, for  
mans transgressio & redemption  
of

*that Ihu Christ  
not melt in his  
mouth  
not melt in his  
mouth  
not melt in his  
mouth*

of his syng. Euē so circūcyſion  
was a viſible ſacramēt to cōfy  
me thē in this inuifible grace  
That god the father had pꝛepa  
red foꝛ thē an inſtrument to cū  
away y froth a coꝛruptiō of  
dā, & of thē al that iſſued out of  
Rom. iiii hys loynes, which inſtrumēt is  
Chꝛiſt the pꝛomysed ſeede to A  
brahā in whome all nacyons be  
blessed. Therfoꝛe as it is eu  
dēt by the ſcripture theyꝛ ſacra  
mētes were of equal foꝛce with  
ours, ſaving that theyꝛs pꝛea  
ched vnto them the comynge  
of Chꝛiſte, and ours, that chꝛiſt  
is all ready come and is aſſen  
ded aboue the cloudes to geu  
ſaluacion vnto men, but all ac  
coꝛdyng to truth hath taught  
Jeſus to be our peace offeryn  
and ſatiſfaction. Thus is ma  
ten Luthers oppynon wyth a  
hy



ys scholars in this poynt chief  
ely reprovied that yf the bodye  
of Chyſt ſhulde really be in the  
ſacramēt of the alter (as feaſtly  
ye name it, then were not the ſa  
cramentes of equal force, But  
we only poſſeſſe thys Chyſte of  
whom theyſ ſacramentes teſty=  
fied and not they, & conſequēt=  
ly that we only ar ſaued, becauſe  
we ar only partakers of this  
boddy, and not they, for theyſ ſa=  
cramētes ledde vnto chyſt, and  
our Sacrament is (as ye ſaye)  
Chyſt hym ſelf, & blaſpemye  
moſt horrible, that the pꝛectous  
ſhadowe of Chyſte oure ſantour  
conuerſallye ſhedde for all fleſ=  
he, ſhall thus by youre mooste  
deuylſhe Imagynacyon, be  
made inſuffyciente. Thynke  
you that truethe can thus be  
out



*As in the  
book of  
the  
Saviour  
the*

thus be outfaced of your here-  
spe, no it wyl cōdēpne your wis-  
kednes iustely & proue you as  
ye ar vnttrue in dede. And for  
prosse of thys. What meaneth  
the mercye seate to be placed be-  
pō the arke, & p two cherubins  
to be set vpon this mercye seate  
one agaynst another, & both lo-  
king down into the mercye seate.  
But that our forefathers, abra-  
hā, Isaac, & Jacob, which slept  
many a daye before chrystes in-  
carnatio by sayth assured them-  
selues to be purifyed in the pro-  
ctious deth & crosse of chryst our  
sautour & of they? wretchednes  
in him to haue fre remission, so  
that ther by euidently it is de-  
clared, that they? sacramētes  
ours are of one force, & as tou-  
ching they? end they dyffer no  
for aswel they? sacramentes as  
our

ours preache Chyſt crucifyed;  
whych wyth the onely ſacrifice  
of hys body hath made al them  
perfecte for euer, whom he hath  
ſanctified. That ye may therfo-  
re vnderſtande this example of  
the lawe, marke diligently what  
it ſignifieth that thereby youre  
hartes maye be opened to bele-  
ue thee mooste ſacred worde of  
God thee loyefull tydynges of  
your deliuerance from deth  
and ſorrowe. Chyſt Ieſus: The ac-  
te ſygured the law, which with-  
oute parcialitie condemnethe  
all fleſhe for synne, ſo that ther-  
by could no man be made rygh-  
tious, nether yet ſafe from the  
paylles of Goddes wrathfull  
indignacion whome he promyſed  
a juſte rewarde, vpon Adams  
diſobedience for after that he  
hadde preuaricated theſe lawe.

*1681. 5th. Decr.  
Condempn. 1681.*

**I. i. Cate**

Appomd 4<sup>th</sup> 15<sup>th</sup>

Eate of all þ frute wythin this  
garden, only excepted the frute  
of knowledge, of good & euell,  
straythfozth wyth the appel, he  
deuoured death and dampna-  
cion, and coulde noo longer be  
herbozed vnder the plesant sha-  
dow of the fruteful trees of E-  
den, but was bannyshed the  
presens of þ lord his god with  
glistering swozdes of flaminge  
sper as a traytour most rebelli-  
ous, & disobediēt agaynste hy  
law: Now whā þ law beyng  
nature an exacte iudge & one  
vseth noo parcialitpe in rewar-  
ding euery one accordig to his  
desertes, had for syn disheret-  
ed Adam, & thzowē hym into the  
moost wretched vale of all my-  
sery, wher the curse of god with-  
oute all resystaunce came vpon  
hys head, he coulde not for

me seke frendshyp of the lawe,  
whose strytenes he had tasted  
and so weil knewe to abhorre,  
hate, and condempne synne, for  
the lawe entreateth no man tre  
dely, but hym which diligently  
obserueth all thing wyttē ther  
in, to whom it hath made thys  
promes, that yf he shall doo all  
thynges conteyned therein he  
shall lyue in them and see good  
dayes, but yf he breake this law  
and let the couenauntes therof  
be vndone, then wyl the Lorde  
deuise agaynste hym thys pla  
ges followynge for the abbrea  
che thereof, he wyl bysyte hym  
hoztely with feuers & swellin  
ges which shal destroy hys eyes &  
consume away the hart ( & is to  
say ) hys soule which hath sinned a  
gainst this law, shal dye hys deth,  
Wherfore for asmoche as he  
A. is had dise

*For the first  
of the second*

*Leuit. 26. 27.  
And, 28. 29.  
Exod. 22. 23.  
Deut. 28.*



by sobred the statutes of thys  
lawe was nowe ouerwhelmed  
wyth deathe, and darkenes ha-  
rynge no frynde that wolde or  
coule be found that was able  
to byrste thee intollerable and  
mooste paynefull yocke of thee  
lawe, whych hadde so greuous-  
ly wounded his conscyece, vn-  
till soche tyme that God of his  
mere benygnyte, (not wylling  
that the aduersarye shuld pos-  
selle the creature, whom he had  
made to magnifye hys name,)  
spared not hys onely begotten  
sonne Iesus Chyste, to make  
hym partaker of oure vyle fleshe  
the and all naturall infyrmyties  
es therof synne excepte, that by  
hys glayous deathe and resur-  
rectyon, he myghte treade hym  
vnder fote whych hadde power  
ouer deathe, and deliuer them  
th



that late in darkenes & in the  
shadowe of death from this ter-  
rible captiuyte, and bynde by  
the woundes of Adam and hys  
posteritie because therfore that  
he lawe by the meane of disobe-  
dience hadde couered all man-  
kynde wyth dampnation, he ca-  
me as a lambe moost innocente  
and by hys obedience vnto the  
death of the crosse he exempted  
not onely al men from the curse  
of the lawe, but also he coue-  
red them wyth the saluacion that  
without wauerynge trusted in  
him, and therefore he is called  
the mediatoz of God and mā in  
the holpe scripture, because he  
being bothe God and man not  
only satisfied the lawe, but al-  
so mollified the anger of God  
his father, conceived agaynste  
Adam for the transgression of  
the

*Immaculate  
Conception*

**A.iii.**

the

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[illegible]

I<sub>4</sub> wanted

peace, beyng so fyrmely & sta-  
ble a mercysate, that he not one-  
ly standeth betwene vs and the  
lawe, but also assureth the Che-  
rubyns of an everlastyng seate  
whych neuer shal decaye becau-  
se they haue hooped in hym, for  
these Cherubyns sat face to fa-  
ce vpon the mercysate, spgny-  
fyeth the fathers, and they of  
whych that haue slept from the  
creation of the world vntyl the  
booste glourious death of chry-  
ste Iesus. And all these that  
shall slepe tyll the apperance  
of the sonne of man in hys glo-  
rie at the consummation. And  
they lokyng downe into thee  
mercysate, signifieth the confes-  
sion of theyr sayth, that they in  
deede are both holpe and ryghtu-  
se for asmoche as vnfaignedly  
they beleued that, that the pro-  
phetes

*in 2021 by the  
National Archives  
of the United Kingdom*

Acto, 13

nowe getteth  
com of him  
as with fith  
by worde

phetes haue testyfyed, that as  
many as trust in him shal haue  
remissio of theyr syn, for ther is  
no helth in any other, nether is  
ther any other name geuen vnder  
heue vnto me, wherby they  
myght be saued, but only þe name  
of Iesu Christ, In conclusio  
on the fathers & we, hooly cleue  
vnto this christ, for as moche as  
in him we haue life everlasting  
& without hym ther can come no  
saluacio vnto me, for he is þe  
uer thereof as wytnesse the hys  
owne spirit, saying. Ego do vici  
ouibus meis. That is to say, I  
geue lyfe to my shepe. Wherfore  
re paul to declare þe fathers  
which slepe in þe lord, to haue  
the same body & haue dronke of  
the same cup which is preached  
vnto vs in this Sacrament  
wher



wherof we also are partakers  
apeth, we haue al drinke of one  
pytutall rocke, and ar parta-  
ers of one bread, by whō we ar  
made one body. Et hic erat ille  
anīs qui de celo descēdit ex quo,  
i quis ederit uiuet in æternum.  
That is to saye. And this was  
that bread that came from hea-  
en, wherof, yf any mā that ea-  
he shall liue for euer. Why-  
he is the head of the faythfull  
ngregation, Euen Chzist the  
mediato; betwene god and mā,  
whom as many as faythful-  
bekeue ar buried from they  
nnes, and risen agayne wpth  
m in newnes of lyfe, and he  
at doubtethe not thys, but  
the an assured affyaunce bo  
th thereafter, hath alreadye  
ten hys body and dronke hys  
bloude



bloude and hath in hym lyfe  
uerlastyng. Contrarye that  
beleueth not the mooste sacred  
and eternall Testament, sancti  
fied in hys most precious blou  
de, but casteth it behynde hys  
bakke as a word doubtful and  
not to be trusted, let hym eat  
thys sacrament fyue thousand  
tymes where in ye sayne more  
lyke infydels than saythful chri  
stians the body of christ our sa  
uour to be conteyned really, the  
shall almoche auayle hym to  
saluatyon as a dyrgies peny or  
a masse of requiem, for it is not  
the sacramentall eatynge that  
geueth the saluation, but to be  
leue goddes worde, that is the  
sauegarde of the soule, neyther  
is it the Sacramental eatynge  
that condempneth the soule  
but the vnbeltse of gods worde  
couereth

ouereth the wythe death. For  
the eatynge of the Sacrament  
wythout fayth in the promesse  
adueret there vnto, profyteth  
nothyng, but to eate the sacra-  
mente and stedfastlye to beleue  
the promes, he receaueth not on-  
ly the Sacrament, wothelpe,  
but hath also lyfe everlastynge  
not for eatynge the Sacrament  
but because he beleueth in hym  
whom the sacrament fyguereth,  
who is lyfe everlastynge as Io-  
han wytnesseth sayinge. God  
hath geuen vs lyfe everlasting  
and thys lyfe is in hys son, he  
that hathe the sonne, hath lyfe,  
and he that hathe not the sonne  
of God, hathe not lyfe in hym,  
Wherefore to eate thys Sacra-  
ment reuerently accoꝝdynge to  
the bolde scripture, is in brea-  
kyng of the bꝛeade to pꝛeache,  
vnto

1. Ioh. vi

unto our conscience the lord  
deathe, by whom we are sealed  
unto redemption, And in byt  
kyng of the cuppe, that is in o  
beyng to hys worde, to haue r  
myssyon of all oure iniquities  
and lyfe euerlastig. Now good  
bryethren, because I wyl not be  
tedious, I hartely desyre you  
in the Lord Iesus, & yf by hys  
death & bloudshedynge ye haue  
receyued the hope of saluacyon  
do also requyre you not, as one  
hauyng any auctorytē of hys  
self, but as an instrument not  
stered by the louynge kindnes  
of god to cal you from your  
respe, to consyder the Embas  
soure & hys prest of our profess  
christ Iesus beyng & brightnes  
of gods gloze & the very Im  
ge of his substāce, bearyng  
al thynges w<h> & word of his p  
wer how he hath in his own

purged our synnes & is set  
 on p<sup>r</sup> right hand of the maiestie on  
 being euē as moch moze ex  
 telled thē p<sup>r</sup> angels, & also p<sup>r</sup> we  
 hath sanctified p<sup>r</sup> testamēt in  
 his p<sup>r</sup>ecious bloud to p<sup>r</sup>comfort  
 helth & spiritual retoyng  
 of al these p<sup>r</sup> couet p<sup>r</sup> immutable  
 everlastyng heritage attay  
 by christ, for thē whō stedfa  
 the fayth in his bloud hath ma  
 p<sup>r</sup> adoptiue heyres of god, in  
 the whych testamēt ye may eu  
 p<sup>r</sup>etly perceauē, yf the burden of  
 yn hath not seduced you frō p<sup>r</sup> to  
 trace of god, how this adulter  
 in lernyng, I wold saye, Luth  
 an doctryne is reprobued ther  
 by, beynge the promysed sperte  
 truly sent of god to the cōso  
 ration of thē trust in his name,  
 the disioyning of whō killeth the  
 soules drawing bpō thē the cur  
 s of god & hys hatyful venge

vengeaunce as is manifest in  
the holy scripture spoken, both  
in the lawe and by the holy pro-  
phetes, for what a grieffe was  
it vnto Moyses, when the chy-  
ldren of Israel wolde not heare  
hym, neyther beleue the messa-  
ge from thee Lord they? God  
whych he brought, thynke you  
that it petyed hym not to se the  
worde of hys maiestie in so lit-  
le regarde, yea trulye but how  
moche more shall it greue the  
lyuyng God whych of sauour  
humbled his onely sonne chylde  
Jesus vnto death, for the saue-  
garde of mākynd to se the ble-  
sed Testament of hys kyndnes  
towards vs, and most hea-  
ly sperryt so lytle esteemed pro-  
ced by hym, whych far exceedeth  
Moyses in worthynes and by-  
nour even Jesus Christ. The



you that herē suffer truth thus  
to loose his honour and be euē  
entreated at the handes of fles-  
he & bloud, no truly he can, for  
it abhozreth hys nature, & ther-  
fore he withdzaueh not his in-  
dignaciō, but suffereth it, roote  
thē out of the earth that dispyse  
it. And to thys beareth the 130  
phete Esaye wytnes, sayinge,  
Because they haue offended the  
law, chaūged the ordynaunce &  
made the euerlasting Testamēt  
of none effecte. Therefore shal  
the curse deuoure the earth for they  
that dwel thereon haue synned &  
kindled the wrath of the holpe  
one of Israel, which shal so imp  
the hylls that y karcaies of  
the vngodly shal lye in y strete  
for because they haue neglected  
this worde (sayth Jeremye) the  
Lord wyl send vpon the sword,  
A. t. hon ges

**Jerem, 29** hunger & pestilēs for he hath al  
ready prepared hym self agāst  
thē to battaile, & set vp hys power  
of his voyce to declare hys ter-  
rible arme, with his angry cos-  
tenance, yea & the flamme of the  
consumpnyng fyre, whom he hath  
made both large wīde and depe  
the noysshing, wherof is wodde  
**Eccl, 30,** innumerable, whō the bzeath of  
the almyghtyest shal kyndle as  
a smatche of bymistone, what  
moued the lordē to thzeaten the  
vngodlye that he wolde make  
heauē vnto them as Iron, and  
the earth as brasle that it shuld  
not bypnyng forth her encrease to  
theyr sustentacion & thee dyspy-  
tynyng of hys worde, what prouo-  
ked hym to sende wylde beastes  
to deuoure them, & make wayst  
theyr landes: the despytynge of  
hys worde, what caused him to  
send

to send a sword, & a consuming  
pestylens vpon thee stubburne  
to auenge hys Testamēt, the cō  
tempt of it, what dye we the wo  
derfull plague of penure vpon  
them, so that they eate the fleshe  
of theyr sonnes and daughters  
and causeth the soule of the loz  
de to abhorre them, The despy  
sing of goddes word: wherfore  
as Dauid sayth, we ought to ge  
ue the more hede vnto thynges  
whych we haue herde, lest we pe  
ryshe, for yf the worde whych  
was spoken by angels was sted  
fast, & euery trangression & dis  
obediens receaued a iust recom  
pence, how shal we escape yf we  
despyse so great a saluaciō, whē  
che (after it was begonne of the  
Lorde hym selfe to be preached)  
was cōfyrmed vpo vs by the p  
herd it, god beaueg witness ther

A. it

vnto

unto, w<sup>th</sup> the tokens wonders &  
diuerse powers & gyftes of the  
holy ghoſte acco<sup>r</sup>dyng to hys  
owne wyl, fo<sup>r</sup>get not good bre-  
thers, how ſore p<sup>r</sup> lo<sup>r</sup>de was but  
to reueng the diſobediēcs of the  
cruel Pharao, & the wonderful  
plages that his ſoule had drui-  
ſed agaynſte hym ſoo heynous  
they were & intollerable, that p<sup>r</sup>  
poore beaſtes of the fylde & fyl-  
ſhes of the ſee, yea the hole land  
was layd waſt & became a wyl-  
dernes, fo<sup>r</sup> p<sup>r</sup> ſyn of thys kyng  
Egypt moſt horrible in p<sup>r</sup> ſyght  
of god, namely the deſpycynge  
of hys worde. Cal to pour remē-  
braunce the continuall captiui-  
tie & moſt fylthy deſt that hap-  
pened to paſſure the ſon of Em-  
merchtes in the houſe of p<sup>r</sup> lo<sup>r</sup>de  
fo<sup>r</sup> the contempt of gods word  
preached of Jeremy the lo<sup>r</sup>des

Prophecie, where Josias, Ico-  
nias, & the false prophet Hana-  
ias which wyth soch byolence  
rejoued the prophet, & cast the  
wozd of the lord behynde theyr  
backes preserved fro perell, no  
truely, for the lord comaunded  
the earth by the mouthe of hys  
prophet that theyr names shuld  
be wyrtte among the outlawes  
that in theyr life they might ha  
ue no prosperite, & that none of  
theyr seede shuld be so happy as  
to syt vpo the leate of dauid, or  
beare rule in Iuda, but shulde  
most shamefully dye among the  
Babylonians. Syns therefore  
god of his mere benigne harte  
left in hys most blessed wozd, &  
intreature of soch rebellions &  
hath so frowardly despised the  
own saluacion, & willingly for  
sake theyr lord, & creator in that  
I.iii. theyr



*But Sir  
in the p[er]p[et]ual  
of the god of Jacob, the creator  
of the whole world, in whose h[an]ds  
standeth the borders & coo-  
stes therof to rule it as his mo-  
ste godly wyll is: only for loue  
sake, that we therof shuld be no-  
tered, & take a disciplyne not to  
compt any soch offence agaynst  
Christ our sauiour, lest as they  
came to naught, so we peryshe  
in our giltines, Turne therefore  
good breth[er]e fro your stubbur-  
nes & resyst not his holp word,  
wythch is of power so myghty &  
strong that he is able wyth the  
b[reath] therof to consume you as  
lyghtly as fyer dothe drye kye-  
kes or stubble but rent and tea-  
re your hartes & dayly bewayle  
your syn, magnifieng the leutn-  
ge God*

*in the p[er]p[et]ual*

*But Sir  
in the p[er]p[et]ual*

they haue presumptuously set  
wytles Imaginacion of dust &  
ashes to contempne the wysdo  
of the god of Jacob, the creato  
of the whole world, in whose h[an]  
des standeth the borders & coo-  
stes therof to rule it as his mo-  
ste godly wyll is: only for loue  
sake, that we therof shuld be no-  
tered, & take a disciplyne not to  
compt any soch offence agaynst  
Christ our sauiour, lest as they  
came to naught, so we peryshe  
in our giltines, Turne therefore  
good breth[er]e fro your stubbur-  
nes & resyst not his holp word,  
wythch is of power so myghty &  
strong that he is able wyth the  
b[reath] therof to consume you as  
lyghtly as fyer dothe drye kye-  
kes or stubble but rent and tea-  
re your hartes & dayly bewayle  
your syn, magnifieng the leutn  
ge God

God thoro we your aduocate &  
mediator Iesus christ that bys  
longe sufferance whiche loueth  
not to see your destruction, but  
rather that ye repent, and lyue  
hath so long wythhold the vio-  
lent arme & wyathful, displeasu-  
re of our heavenly father from  
you that sodayn destructiō had  
not deuoured you in your wy-  
kednes, suffer not this bys mer-  
cyfull fauoure to cause you to  
be moze careles than the foules  
of the ayre for the stork know-  
ethe bys appoynted tyme, the  
Curtpyl, the swalowe, and the  
crane, cōsider the tyme of theyr  
trauell, shulde not then the peo-  
ple of God, both know & feare  
tyme of the lordes vengeance?  
Now therfore yf ye wyl be the  
shepe of bys pasture, and bee

R. iiii.

sed

*confession*

be fed of hys plenteousnes, har-  
de not your hartes as the heddi  
people dyd in þe wylernes pro-  
uokynge the Lowe your disobe-  
diens the God of al mekenes in  
hys heauy displeasure to stwere  
vnto you as he dyd vnto them,  
whych there were ouerthrowen  
for theyr synnes, ye shal not en-  
ter into my reste, but gentyllye  
heare the voyce of your sheper-  
de, (as is thee prophete of hys  
chosen shepe) so louingly spea-  
kyng thus vnto your conscien-  
ce. Chyldren yf ye wyl receaue  
my wordes & kepe my comaunde-  
mentes, the shal you vnderstand  
the feare of the lord & fynd out  
the knowledge of god, the shal  
thou vnderstand rightuousnes  
iudgement & equitie and euery  
good pathe, for therby wysedō  
þe shal entereth into your hartes, who  
by

by counsel, & vnderstanding pre-  
serueth you fro the euyl way &  
fro the mā þ̄ speaketh fro ward  
thynges. And therfore the pro-  
phet dauid saythe. Blessed is þ̄  
mā whych seketh after the testy-  
monyes of the lord & diligently  
obeyeth the word of god, whom  
he hath sente to heale them & to psal, 117.  
delpuer the fro destructiō that  
delyghteth therein. To this staf  
dyd Abrahā & al hys posteritie,  
(than were sanctified in the pro-  
mised seede euen Christ Iesus)  
leue vnto, in al aduersyte, and  
neuer were dysceaued of theyr  
hope, nor forsake of the lord in  
tyme of trouble, for thys worde  
causeth a fountayne of lyving  
water to flowe out of theyr bel-  
lyes that trust therein & for this  
haue many tasyed of mockyn-  
ges scourgynge, of bondes of  
pyloun-



of pꝛysonment were stoned, we-  
re behen a sonder, were tēpted,  
were slayne wꝛth the thee swoꝛde,  
And these all thoꝛowe fꝛy the in  
thys eternall testament, attap-  
ned in this lyfe not only a good  
reporꝛt but haue receyued & pꝛo-  
mes of the woꝛd, life euerlastig  
So herkoꝛe denye synne and all  
vngodlynes, & wythout doute  
ye shall not onely haue the vn-  
derstanding of thys woꝛd wher  
by ye shall be able to vanquish  
all assaultes of our moꝛtal ene-  
mye the deuyl, but also shall be  
able by it to dyscerne this your  
wycked errour and condempne  
it & wyth a pure hart magnifye  
the trũth of our heauēly father  
whych thoꝛowe hys sonne Chꝛi-  
ste oure loꝛde hath perdoned al  
oure synnes and in hym geuen  
all



all them that faythfully beleue  
the breakynge of hys precious  
bodye, and mooste gloriouse  
bloudsheddyng vpon the cros-  
se to be the perfyghte sacryfice  
of oure redemption, and the on-  
ly attonement betwene God  
the father and mannes consci-  
ences thee importable crowne  
of euerlastynge glorie, wythe  
hym to reioyse in thee heauenly  
kyngdome contynuallye, and  
thys is the true and infallible  
eatynge of hys body and dryn-  
kyng of hys mooste precious  
bloude thee endeles comforte  
of oure soules, whiche wyll ne-  
uer suffer them to see death ney-  
ther corruption, but to be incor-  
ruptible and of the same immor-  
tall substaunce that christ oure  
sauoure is, not wythstanding  
Luthers errour, whom he hath  
already

*consolation*

*of the same  
immortal  
substance*

alreadye condemned w<sup>th</sup> the  
promysed b<sup>er</sup>the of hys mouth,  
namelye the spirit of truth,  
whom he promysed all  
hys faytheful, to  
leade them in=  
to all truth  
beyng  
the Testament sancti=  
fied in hys preci=  
ous blood the  
soule & only  
effecte of  
our re=  
demption.  
(.)

*Handwritten notes in cursive script, likely a later addition or correction, written diagonally across the lower half of the page.*

*Partial view of text from the adjacent page on the right.*

**¶** Wherefore the God of peace  
that brought agayn fro þe dead  
our lord Iesus Christ þe grete  
sheperde of the shepe thowowe þe  
bloud of the everlastyng testame-  
nte, make you perfecte in all  
good woꝝkes, to doo hys wyl,  
woꝝkynge in you, that whiche  
is pleasaunt in hys syght tho-  
rowe Iesus Christ our lord, to  
whom be prayse, honour & glo-  
rye for ever and ever. Lette all  
people saye, Amen. Amen,

**¶** God saue the kynge.

**¶** Grace be wyth you.

**¶** Yours as charptrye  
byndeth.

✱ T. C. ✱

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by  
fyg  
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**C**Imprynted at london  
by hugh syngeltō at the  
sygne of saynt Augusty-  
ne in paules churche  
yearde